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What do
the Scrolls
tell us?

Raymond E. Brown, S.S.

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OF MANY THINGS

Recently a convention of teachers heard editor Ralph McGill of the Atlanta *Constitution* compare Gherman Titov, latest Soviet cosmonaut celebrity, with Francis Gary Powers of U-2 fame.

✓ Titov went to a little farm school in Siberia; moving to a larger village, his talents were noticed and he was directed to higher studies in math and science. This product of the Soviet school system is today a national hero. No talent wasted. In educational shorthand, Titov is not a "drop-out."

✓ Remember Powers, now in the second of ten years in a Moscow prison? He was no Nathan Hale at his trial. He said he had "never voted." He knew little about the meaning of his country; his defense was his political innocence: "I am just a pilot"—turned down for a job with a commercial air line, but getting \$30,000 a year from the CIA. He didn't know about the coming Summit meeting in Paris. Someone else was responsible: "Blame those who sent me." Had young Powers been brainwashed? It didn't seem so. He didn't appear to need it.

✓ McGill, in teacher language, called Powers "in a sense, a drop-out"—not really educated, part of the faceless thing we call the American "mass audience," a fellow with a nice wife and a good-paying job, a "regular guy" who would rather watch "Gunsmoke" on TV than read all that tedious foreign news. But why single out poor Powers? Aren't there millions of young Americans just like him—some right on your own college campus? Fine, clean-cut American boys, but potential "drop-outs."

T. N. D.

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Correspondence

Dr. Niemoeller

EDITOR: With one phrase from a sentence taken out of context, you hold up Dr. Martin Niemoeller for reproof, ridicule and humiliation in your Current Comment, "Protestants of East Germany" (8/19).

Dr. Niemoeller is for many of us one of the truly great churchmen of our world. I have been associated with him in many Christian causes and have joined him in public presentations of the Protestant position on the social imperatives. I know no man who is more dedicated to peace, brotherhood and truth than Martin Niemoeller. He would rather die, literally, than compromise a basic principle.

(Dr.) O. WALTER WAGNER
St. Louis, Mo.

[If the correspondent alludes to our citation from Dr. Hanns Lilje on this occasion ("It is a fearful fact that hate is a real political force . . ."), we hasten to say this applied to the Communists. We did not mean to question Dr. Niemoeller's personal good intentions. But we stick to our statement that Dr. Niemoeller is one of the "misguided clergymen used as a tool by the enemies of God" and that his campaign in East Germany at the very moment of the Kirchentag was a "cruel blow" to his coreligionists.—Ed.]

Hostility in Depth

EDITOR: In the article "Jung: Passing of a Mystic" (9/9), Dr. Robert B. Nordberg showed an obvious hostility not only to his subject but also to Freud, dubbing Jung as a "naturalist" (although elsewhere labeling him as a "pantheist") and Freud as a "pansexualist."

Neither psychologist was one or the other.

Dr. Nordberg's commentary conveys an "antidepth" approach to psychology; in which case his estimate of either Jung or Freud was predictable.

JOHN D. A. MACDONALD
Providence, R.I.

Stand and Be Counted

EDITOR: From Aug. 29-31, the Pacific Coast branch of the American Historical Association held its 54th annual meeting at San Jose State College. I was able to attend this meeting. The secretary of the AHA's Pacific Coast branch told me that there were approximately 350 members in at-

tendance drawn mainly from the geographical region covered by this branch.

It occurred to me to count the number of Catholics present at San Jose. The following figures are, I think, substantially correct. I saw 13 sisters from four different communities; there were two lay historians from Catholic institutions, one non-Catholic professor who teaches in a Catholic college, and four Catholic historians who teach in non-Catholic colleges and universities. Finally, there were six priests—five Jesuits from four different institutions of their Society, and myself. Of the Jesuits, one, Fr. John B. McGloin of the University of San Francisco, was just finishing a term on the Council, and two others, Frs. Richard H. Trame and John A. Donohue of Loyola University of Los Angeles, read papers during the three days.

This relatively meager Catholic representation at San Jose—and historical meetings in the Middle West and East are proportionately no better in this regard—prompted me to check the *Official Catholic Directory* to see how many Catholic institutions above the high-school level there were in the ten-State area of the Pacific Coast branch of the AHA and how many students they enrolled.

I found that there are approximately seventy such institutions, and that in 1960 they enrolled a total of over 33,000 students. When one considers the advantages to be gained by contacts with others working in the same academic discipline and the knowledge and stimulation to be derived from the papers and discussions, the presence of representatives of only nine Catholic institutions out of a possible seventy is not very impressive. Here, then, may be one of the reasons why few Catholic names appear on the programs of these meetings. I cannot affirm that the situation in San Jose is typical of Catholics in every field of higher education, but I do believe that it is typical of the historians. Needless to say, scholarly competence remains the prime requisite for active participation in the activities of these groups, but manifestation of interest by personal attendance is surely another.

(Mscr.) JOHN TRACY ELLIS
Catholic University of America
Washington, D.C.

Editors in Peril

EDITOR: I sometimes wonder what AMERICA would do if it found itself visited by a host of migrant editors and writers, all

applying for aid and sustenance during a period of writing fatigue and unemployment. Perhaps the editors would extend some polite charity and subsequently try to ease the crew out the office door. Handy phrases might be heard, such as: "Be glad to see anything you care to mail in," or "Don't call us. . . , we'll call you."

However, if these pitiful visitors proceeded to encamp on AMERICA's doorstep, or if they decided to hoist themselves through your transom and pivot down onto your water cooler, I wonder if your publication might not feel that it was being a bit exploited and that the joke had gone far enough.

Faced with this harrowing experience, would your Review continue to poke abrasive fun at the tactics of the Newburgh City Council ("The Rich Imperiled," 8/26) when it objects to a drain on its relief rolls by citizens who have grown used to being hand-fed?

JOHN J. FOX
Brooklyn, N.Y.

In Defense

EDITOR: In your comment "Two-Edged Problem" (9/16), you quote "not one of the 22 top-ranking universities of the country was located in the South." The point being that the prevalence of segregation in the South was the reason.

I sympathize with the general principal that segregation is hurting the South. But I find wildly unjustified the statement that none of the universities of the South rank in the top 22 of the country.

I cite Rice University in Houston, Tex. Commonly considered among the nation's top ten, its engineering department is probably on a par with MIT's. This can be checked in ratings of both the *Chicago Tribune* and *Life* magazine, among others.

EDWARD P. ROSS
Houston, Tex.

Hope for Depressed

EDITOR: Prof. Goltz usefully spotlighted our "Depressed Areas" (9/9), but it might be helpful to know of one major and continuing effort at regional redevelopment in our mining communities.

Eight governors have formed the Conference of Appalachian Governors. They agree that a basic prerequisite is the effective co-ordination of local, State, inter-State and Federal programs. They have already asked the President, who directed the Area Redevelopment Administration, to assist them in every possible way. A concrete proposal, stressing development of basic facilities, will soon be presented.

HENRY C. MAYER
Louisville, Ky.

Current Comment

Hurricane Watch

Hurricanes like Carla and Esther gather strength as they sweep over the sea. They gradually lose force as they invade the land and can no longer feed on the heat-energy sucked up with the ocean waters.

Is Hurricane Nikita beginning to blow itself out? Has Khrushchev decided to relax his huffing and puffing, perhaps because his campaign of terror has exhausted the budget of fear on which it was supposed to grow until it destroyed Western unity and resolution?

There are some tiny signs that this may be the case. For instance, Paul-Henri Spaak, former Secretary General of Nato, had a long talk with Mr. Khrushchev on Sept. 19. When Mr. Spaak reported back to the Nato Council in Paris, he said that Premier Khrushchev now feels that delayed negotiations are better than hasty war. He is willing to extend the scope of talks with the West beyond the narrow range of the East German and Berlin questions. He slyly hinted to Spaak that there might be a chance for another temporary delay in signing his separate peace with East Germany.

Hope springs eternal, even in the hurricane season. But the first warning to give regarding hurricanes is that they are unpredictable as well as destructive. They can veer treacherously, whether spawned in the Atlantic or the Kremlin. We must keep our hurricane watch fully alert: a short lull in the gale is not a sure sign that the danger has passed.

We would have little to cheer about, even if Hurricane Nikita suddenly became a zephyr. This storm has already done irreparable damage. It has left East Berlin severed from the West for the indefinite future.

Liz Taylor, Foreign Aid

Adding a zany touch to the end of the first session of the 87th Congress, eleven members of the House spent two hours on Sept. 25 cooling their heels on the set of *Cleopatra* in Rome. That was the same day the foreign-aid appropriation bill was grinding to a climax in Wash-

ington. According to the Hearst Headline Service, the congressmen were invited to inspect the reconstruction of the Roman Forum, to meet the star of the movie, Elizabeth Taylor, and to be photographed with her. Miss Taylor was in no mood, however, to greet the congressmen. She refused to leave her dressing room.

To the disappointed statesmen, we tender our sympathy. We trust that by this time they have fully recovered their good spirits and are seriously intent on helping the Italians celebrate the centennial of their country's unification—which was the purpose of their trip in the first place.

Looking back on the incident, we regret only that they didn't invite their Louisiana colleague, the Hon. Otto E. Passman, to go along for the ride. In a negative way, Mr. Passman would have been a greater asset to the country cooling his heels outside Miss Taylor's dressing room than he was in Washington.

On Sept. 27, after tiresome delays forced by the Louisiana legislator, Congress voted \$3.9 billion to finance foreign aid during fiscal 1962. That was \$376 million less than it authorized on Aug. 31. To Representative Passman, it was apparently a matter of no moment that he had promised to support the full authorization if the House rejected the Administration plan for financing long-term loans. Seldom has a politician's pledge been so flagrantly repudiated.

Orthodox Close Ranks

The Pan-Orthodox Conference which met on the island of Rhodes, off the coast of Greece, at the end of September, is described as the most representative meeting of Orthodox leaders in twelve centuries. Not since the Council of Nicaea (787 A.D.) have so many Eastern churches been willing to meet.

In this historic year of 1961, official delegates of a dozen of the major Orthodox churches could meet at last. Most remarkable achievement of all, perhaps, is that both the Patriarch of Moscow and the Ecumenical Patriarch of Istanbul were represented, although neither attended the gathering personally.

The purpose of the Rhodes conference, organized with infinite perseverance and tact by the Patriarch Athenagoras of Istanbul, "first among equals," is to draw up an agenda for a possible later council or pro-synod. It is expected that such a program for future discussion will include such questions as a common Orthodox confession of faith, a new translation of the Bible, moral questions involving birth control and remarriage, and membership in the World Council of Churches.

Twelve centuries of separation have taken their toll of Orthodox unity. Yet Catholics have every reason to wish for and expect progress at Rhodes. This breakthrough is a startling event in the contemporary ecumenical movement. Unity among the Orthodox themselves will not, under present circumstances, stop there. It is reported that one object of Patriarch Athenagoras is to ascertain at Rhodes the attitude of the delegates toward his possible future relations with Pope John XXIII. The chances of early reconciliation of the Church of the West with the Church of the East will depend much upon their answer.

House and Senate

On 38 days during the past summer, the national capital sweated its way through heat of 90 degrees or more. Leaves were already turning and beginning to fall when a soggy Congress of the United States finally adjourned.

Adjournment is a time when the country takes a close look at the Congress and wonders why it behaves as it does. This year's annual appraisal was that the House of Representatives seems currently to be exercising a distinct domination over the Senate.

Usually it is the other way around. Senators have six-year terms; they represent their entire State, not small, local constituencies; they are surrounded by all the traditions and privileges and honors of the Senate. Why is the House gaining the ascendancy?

In part, could it be because we look to the Senate for luminous debate on the important issues of the day, and often look in vain? The daily edition of the *Congressional Record* gets fatter and fatter, but with reprinted editorials and magazine articles, not with distinguished debates between Senators. No

one Senator should take the blame for this, of course, but Vice President Lyndon B. Johnson, who long ruled the Senate, and still presides over it in virtue of his present office, may be partly responsible for the lack of debate.

This is how columnist Marquis Childs put it on one occasion:

Public controversy is bad—bad for the party and bad for the country. This is the heart of the Johnson conviction. You have got to work things out in the cloakroom and then when you've got them worked out, you can debate a little before. In the politics of manipulation and maneuver, Johnson has proved once again he is a master. We need great leadership from the White House, of course, but we could certainly do with a little more of it on the floor of the Senate as well.

Pubs and Pastorals

Over in Cardiff news is being made by two churchmen with a gift for self-expression. One is the Anglican Archbishop of Wales, Dr. Albert E. Morris, whose two-shilling booklet, *The Christian Use of Alcoholic Beverages*, is causing a sensation all over Wales.

For 80 years Welsh pubs have been closed on Sundays. With local-option polls soon to be taken on the Sunday opening of public houses, Dr. Morris' brochure, which asserts that "alcoholic beverages are a gift from God," may have considerable effect on the vote. If pubs in Wales were to open on Sunday, it would be for four hours only—12:30-2:30 P.M. and 8-10 P.M.

Incidentally, Archbishop Morris never drinks beer, and says the amount of sherry he imbibes in a year wouldn't float a paper battleship. He simply argues that teetotalers, though earnest and sincere, are often mistaken.

Cardiff will soon be hearing from another outspoken ecclesiastic, the Catholic Bishop of Shrewsbury, who has just been named Archbishop of Cardiff. It is safe to predict that Archbishop-designate John Aloysius Murphy will have things to say to his new Welsh flock.

Long famed for his hard-hitting pastoral letters (filled with such practical matters as advice to shop stewards in big unions to get back in touch with the rank and file on the shop floor), Archbishop Murphy believes we live in "the community age," an era when iso-

lationism is dead. When you think with the Church, he has written, think with the Church of today. Don't confuse matters by "following a train of thought: the Church had two or three hundred years ago."

Shrewsbury is sorry to lose a man with so many wise and forceful things to say in his pastoral letters. All of which prompts the question: What has become of the art of the pastoral letter on this side of the Atlantic?

Unbelievable Gall

We always knew that propaganda was the Soviet's most outstanding product, but we used to think that its raw material had somehow to be political. Now it develops that Mr. Khrushchev will feed anything into the inexorable mill, even a serious message of the Pope.

On Sept. 20, ten days after Pope John XXIII delivered his plea for peace at Castel Gandolfo, Khrushchev sought to capitalize on it. Claiming that there had been inquiries about the message, he called a press conference and proceeded to interpret the message to suit his policies.

Tipping his hand, he admitted that he welcomes anyone who agrees with him—"from whatever source." Condescendingly, he agreed that the Pope talked sense, especially when he warns of the destruction mankind could suffer from hydrogen bombs. He liked the papal suggestion that there should be negotiations and hoped the nations would listen. He was especially curious to know whether Catholic John Kennedy and Catholic Konrad Adenauer would listen!

The baroque exhibition of self-righteousness and cynicism reached its climax when he explained that he was not motivated by any fears of the judgment of God. "As a Communist and an atheist, I do not believe in divine providence," he boasted.

We would not have thought such brash impudence possible in a modern world figure, but there is is. Never underestimate the Kremlin.

NCCJ Head at the Vatican

While consuming reams of paper on the theme of the "image" of the Church in America, are we neglecting to im-

prove Europe's faulty notions about Catholicism in this country? Various incidents in the recent past have made American Catholics realize how little the average European churchman or layman understand the conditions under which the Church exists and operates in our religiously pluralistic society.

In some cases this lack of understanding on the part of Europeans can have serious implications. That is why the mid-September visit made to Rome by Dr. Lewis Webster Jones, president of the National Conference of Christians and Jews, may prove particularly useful at this time. Dr. Jones called on important Vatican officials during the course of a world-wide tour that brought him also in contact with Protestants, Orthodox and Jews. One of the major aims of his expedition, he declared, was to give European leaders active in the work of fostering interreligious understanding an insight into American problems in this field.

What he wanted to do, said Dr. Jones, was "to draw attention to the situation in the United States, where there is complete Church-State separation and (where) the highest concept for religious freedom for all believers prevails."

The NCCJ head was accompanied by his Catholic aide, Dr. Dumont Kenny. In Rome he conferred with Augustin Cardinal Bea, S.J., who heads the Secretariat for the Promotion of Christian Unity, and with members of the staff. The NCCJ, by its unique approach, can succeed where others have failed, in communicating American concepts of religious liberty.

NSA Congress

You often hear it said that college journalism is a training ground for columnists and reporters of the future. But we sometimes forget that, occasionally at least, full-fledged young journalists are already at work on college newspapers, and that their output rivals or even tops the work of older men in the field.

Take for example the Sept. 21 issue of *Loyola News*, a publication of Loyola University in Chicago. There, Peter F. Steinfels published as balanced and complete a report as anyone could want to find on the mid-August meeting at Madison, Wis., of the United States

National Student Association. This is the nation's largest student organization, representing 1.2 million.

This year's meeting in Madison was marked by a strong attack from a right-wing contingent within the organization, spearheaded by a group known as Young Americans for Freedom.

Student Steinfelds says the polarization of right- and left-wing students within NSA "bodes ill for the future." Little of a constructive nature came out of their clashes, and they seemed "happier exchanging mimeographed sheets filled with name-calling and rampant labeling: a sort of ideological battle of paper airplanes."

Freedom for Riders

In 1955 the Interstate Commerce Commission declared that racial discrimination in railroad passenger travel, in bus transportation and in eating facilities at bus terminals were all violations of the Interstate Commerce Act. But the ICC issued no regulations at the time to put teeth into its rulings.

Whatever the reason for the long delay, the ICC has at last gotten around to action. On Sept. 22 it granted a petition that had been filed on May 29 by Attorney General Robert F. Kennedy, who then stated:

The time has come for this commission to declare unequivocally by regulation that a Negro passenger is free to travel the length and breadth of this country in the same manner as any other passenger.

The ruling also covers terminal facilities—rest rooms, lunch counters and the like.

Beginning Nov. 1, all buses holding common-carrier certificates issued by the ICC must carry signs stating: "Seating aboard this vehicle is without regard to race, color, creed, or national origin, by order of the ICC." On and after Jan. 1, 1963, a similar notice must be printed on all tickets. Common carriers that violate the new laws or fail to report interference with them will be subject to fine.

Mr. Kennedy deserves a hearty hand for having inaugurated and pushed through this decisive setback to racial discrimination. His determination was doubtless steeled by the heartless treatment accorded in some southern States to the Freedom Riders. Theirs was a

long, long trail, they must have thought in dejected moments. But it has wound out into the clear air of another advance in social justice.

Inflation in Check

Though recovery from the latest of our postwar recessions has been achieved in a surprisingly short time, prices have remained relatively stable. This achievement is the more remarkable because, simultaneously with the rebound of production and employment, the Federal government has been running a sizable deficit.

There appears to be no imminent danger that the orderly return to prosperity will be interrupted. On the contrary, certain recent developments indicate, if they do not guarantee, continued price stability.

The first of these was the decision of General Motors to hold prices of 1962 cars at last year's levels. When the corporation announced a settlement early last month on terms of a new labor contract, it agreed with the United Auto Workers that the money clauses were not inflationary. Apparently the negotiators were right.

A second heartening development was the decision of the Aluminum Company of America to cut the price of its product two cents a pound. That move not only deprived aluminum fabricators of an excuse to raise prices; it also put competitive pressure on the steel industry to keep its prices in line.

Finally, consumers are reacting calmly to the international crisis. Far from showing signs of panic buying, they are saving a higher percentage of their incomes than is customary. In fact, those who want to see the recovery develop into a boom are worried by the reluctance of consumers to spend and incur debt. Were it not for the persistence of so much hard-core joblessness, such concern might well be the least of our worries.

Theatre Man Bites Dog

It's really news when a drama critic comes out in print with a forthright call for less freedom of expression behind the footlights. But this is what Howard Taubman dared to do in a slashing column in the N. Y. Times drama section for Sept. 24. He titled his bold piece

"Rinse Its Mouth," and what he wanted the stage to gargle away was the pululating practice of authors to salt dialogue with four-letter words.

Mr. Taubman does not tackle the problem of these crude expressions on the grounds of morality. He might have done so, but his point—a perfectly valid one—is that excessive use of these terms is generally an artistic fault. He puts it thus to the playwrights:

But honestly, fellows, how often do you really need these words? Are those references to the intimate bodily functions absolutely indispensable? Are they the only means at your disposal to illuminate the subtle aspect of character you wish to disclose? Does uncompromising realism always assay as artistic truth?

Any honest playwright or critic knows that the honest answer is a loud no. "Uncompromising realism" in literature has a way of turning out to be utterly unrealistic, and a character can be so "true to life" that it lacks the ring of truth. Young writers might do worse than ponder Aristotle's dictum that the dramatist should not deal with what can and does happen, but with what ought to happen.

Those in the no-censorship-at-all camp often lose sight of the fact that some control (at least self-control by authors) is a necessary price for convincing art.

Bigotry Through Textbooks

To what extent are our American young people learning a seriously distorted view of their fellow citizens: such as Jews, Negroes, Catholics? We are shocked when swastikas are smeared on synagogues, or Catholics are vilified in a national election campaign. But little attention is paid to the false images, the fantastic distortions or simply gross inaccuracies found in textbooks used in junior and senior public high schools.

In *Ace Maria* magazine for Sept. 16, Prof. John J. O'Connor of Georgetown University summarizes and discusses the findings of three key investigations made recently by the Anti-Defamation League of B'nai B'rith, a national Jewish social-service organization with 26 regional offices.

The first of these studies, *Swastika—1960*, indicates the relationship between

the neo-Nazi epidemic and the anti-Jewish prejudice in our great American centers, and shows that such prejudice is a much greater problem than anybody suspects. A second study samples 2,000 high school students in 27 schools in 21 representative cities of America, finding that the Negroes show up as the No. 1 target. Finally, a third study, *The Treatment of Minorities in Secondary School Textbooks*—45 in number, all widely used in our public secondary schools—comes up with pitifully inadequate or downright distorted images of our fellow citizens, including our recent immigrants.

"The deplorable situation today," says Dr. O'Connor, "is that a considerable segment of high school youth is a fertile recruiting ground for future racial and religious bigots." Fine work has already been done in editing specifically Catholic textbooks from this point of view, but the job is by no means finished.

Plug for Children's TV

Newton M. Minow, chairman of the Federal Communications Commission, keeps making news by getting in the hair of the TV industry. His latest foray, however, promises to be a shot of Vitalis or Brylcreem which could do much to invigorate said industry's faded and tousled locks.

Speaking to a group of broadcasters in New York on Sept. 23, Mr. Minow threw out this challenge: "It's time you creative television professionals lit a few million candles so that you could take our children out of the darkness."

Such a glow could coruscate, he thought, if the country's three great networks would work together to guarantee at least one hour of high-quality children's programing in the late afternoon every weekday.

Noting the staggering fact that "70 million children's hours are spent each

day with TV," Mr. Minow charged that most of the shows are "time-wasters; they are dull, gray and insipid."

Mr. Minow is out to change all this. He announced that henceforth in the forms that have to be filled out before the FCC renews station licenses, broadcasters will be asked to describe their efforts with children's programs. He thinks that stations ought to live up to their promises if they want to get their licenses renewed. Elementary, my dear Watson, no?

This time, ABC, CBS and NBC did not react the way they did last May, when Mr. Minow described TV as a "vast wasteland." Then they were piously indignant; now they are somewhat chastened, and have all indicated that they will get together to discuss plans. If they can match Mr. Minow's courage and vision, we may yet see some few candles lit—if not quite Mr. Minow's millions.

Building for God's People

HOW DOES ONE go about building a church? If artists, a highly individualistic breed, find is nearly impossible to work together, and every work of architecture involves just such co-operation, how acute the problem is when it comes to churches! There you have not only a structure, not simply a monument to someone's ingenuity of skill—pastor's, donor's, architect's. First of all, a church is a sacred place, where God's holy people gather for social worship and private prayer. With so many divergent stresses pulling, no wonder few church buildings turn out happily.

It is always pleasant to point out one of these rare successes. Some don't need praise, like St. John's Abbey (Minnesota), but to many of our readers they may be remote. I should like to give credit to a new work, hidden right at the center of our Eastern megalopolis, at 144 Grand St., Jersey City, N.J.—St. Peter's Church. If you are hoping to build (or have anything to do with building) a church of high quality for only \$300,000, you will surely want to see and judge this wonder for yourself.

First, the rector of the church at that time, Fr. John B. Morris, found a competent architect, Arthur Rigolo. He explained the needs of the parish, the problems to be solved (mainly financial limits, of course), the meaning of a church; then he gave him a free hand. The result is a handsome, modest brick building, well suited to a modest neighborhood and budget.

As you enter, you are not disappointed. Spaciousness and uncluttered width are counterbalanced by a feeling

of height. No architectonic feature is hidden. Judicious use of materials, color and functional ornament obviate the stark, box-like flavor of many recent churches. The mood created instantly evokes prayer. You know you are in a church.

Of many interesting features, I was most impressed by the stations of the cross. This is, of course, exceptional; too often the stations are irrelevant adjuncts—obviously afterthoughts stuck in a wall-space. Here they are placed seven by seven, over the confessionals at either side of the nave. This arrangement unites and relates them symbolically to the sacrament of penance. They offer a frieze to the woodwork and an agreeable splash of color.

Here we have another notable instance of cooperation. When Fr. Peter Hes of the St. Peter's staff discovered a gifted young artist and obtained the commission for him, Fr. Raymond York, another St. Peter's priest, worked closely with the artist at every step, not interfering but suggesting liturgical themes and symbols as needed. The artist who created the stations (and the stained glass, and is working now on the statuary) is Charles B. Vukovich of Maywood, N.J.

Professionally trained in painting and sculpture, Mr. Vukovich some time ago worked out a new technique in glass. It is broken glass set in concrete—a fresh medium midway between stained glass and mosaic, with some of the reflective-refractive features of each. A rare intensity, especially suited to the stations, quickly excites the viewer and moves him to meditation. Perhaps most astonishing of all is the lowly source of the broken glass—broken bottles. C. J. McNaspy, S.J.

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Washington Front

HIGH-RANK STUMPING IN NEW JERSEY

FORMER PRESIDENT Dwight D. Eisenhower, the greatest vote-getter of the 1950's, has never been able to transfer his popularity to others. All his efforts to sprinkle some of his own star dust—on Republican candidates in the congressional elections of 1954 and 1958, and on Richard M. Nixon in 1960—ended in failure.

But the old soldier hasn't given up. He plans to speak at a rally in New Jersey on Oct. 17 and "show my high regard" for the Republican candidate for Governor of the Garden State, James P. Mitchell, Secretary of Labor in the Eisenhower Cabinet for the better part of eight years.

Professional politicians here in Washington are intensely interested in the New Jersey governorship fight—for at least two reasons. First of all, they are fascinated by the spectacle of General of the Army Eisenhower, now going on 71, taking to the stump—he who in the White House never tried to hide his distaste for politics. Second, they think that the General, in spite of his past failures in trying to help others, might be able to strike a telling blow for Mitchell.

If Mitchell should win in November and end eight

years of Democratic rule in Trenton, there would be joy among Republicans all over the country. It would be a tonic for the Grand Old Party. But the Republican National Committee surely would say that it was more than that, and call it a portent of GOP victories in the congressional elections of 1962 and the Presidential election of 1964.

This very possibility has become an issue in the New Jersey campaign.

Richard J. Hughes, the Democratic nominee for Governor, has been saying that Mitchell is a "figurehead candidate," sent into the arena in the hope that he will take over New Jersey from the Democrats and so help Republican fortunes in 1962 and 1964.

Gould Lincoln, noted political writer for the *Washington Star*, said in a recent dispatch that the religious issue, which flared up in New Jersey in 1960, is absent this year. He pointed out that Mitchell and Hughes are both Catholics, and that whoever wins, New Jersey "will have its first Catholic Governor."

To get back to General Eisenhower, his speech-making forays away from Gettysburg have heartened and delighted Republicans. It is not at all like the retirement he talked about at his last Presidential news conference on January 18. Asked then if he intended to make any political speeches in the future, he said with emphasis: "No, not speeches. I'll probably stop that."

EDWARD T. FOLLIARD

On All Horizons

RELIGIOUS TV • Catholic educators may be interested in noting that a Tele-course Training Institute to instruct directors of religious education in the technique of conducting Bible classes over television will be held at American Univ., Wash., D.C., Nov. 2-4. American Univ., a Methodist institution, offers kinescopes of its class programs to other colleges and church councils throughout the nation.

IDEA • Thirteen Catholic doctors in Pondicherry, India, have formed a Medical Guild, and have pledged themselves to an hour of free medical treatment daily in the service of the city's poor. The guild also gets together regularly to discuss medical-moral problems.

CONTEST • The Josephite Missionaries (1130 N. Calvert St., Baltimore, Md.) have announced a nation-wide contest for high school seniors: 800-1,000 words on "What is Racism Doing to the

Catholic Church in America Today?" Each of the five top winners will receive a \$1,000 scholarship to use at the college of his choice. Twenty other winners will receive new Remington typewriters. Contest ends Dec. 7.

MILLION PLUS • The German branch of the Holy Childhood Association announced recently that during the past year Catholic children of Germany have raised more than \$1 million for the help of children in mission countries. This record was surpassed only by children in the U.S.A. (U.S. headquarters of the Holy Childhood Assn. is at 800 Allegheny Ave., Pittsburgh 12, Pa.)

SUCCESS • The most popular night course at Fordham University's School of General Studies (New York 58, N.Y.) is "Theological and Psychological Problems of Today," a series of lectures, one each week, by ten different authorities in the field. This year's course, for which

there are no academic requirements, opens Oct. 2. Frs. L. C. McHugh and C. J. McNaspy of the *AMERICA* staff are among the lecturers. (In the speakers catalogue of Savage & Consolini, 108 E. 37 St., N.Y. 16, N.Y., seven *AMERICA* editors are listed as available for lectures around the country.)

COMMUNITY • Those concerned with the interracial apostolate will be interested in a new magazine published by Friendship House called *Community* (115 N. Mason St., Appleton, Wis., \$2.25 yearly).

BON VOYAGE • Rev. Neil C. McCluskey, S.J., dean of education at Gonzaga Univ., Spokane, Wash., and former associate editor of *AMERICA*, will leave this month for Lusaka, Northern Rhodesia, to establish an institute of social and economic studies at a university being opened by that country.

OF NOTE • An honorary doctorate of laws was conferred on Archbishop John Kodwo Amissah of Cape Coast, Ghana, West Africa, by Xavier University of New Orleans on Sept. 18th. W.Q.

America • OCTOBER 7, 1961

Editorials

Race for Peace

IF ELOQUENCE could do it, President Kennedy's speech to the 16th General Assembly of the United Nations might well have turned the world away from the brink of war and back on the road to sanity. With clear and stirring rhetoric he laid the responsibility for peace on the collective shoulders of the 99 member-nations and challenged the Soviets to match him in a "race for peace."

The delegates came expecting to hear a discourse on Laos and Berlin. They were treated to much more, as with tense urgency the President dealt one by one with half a dozen situations that could wreck the world. Starting from the assumption that peace can only be achieved by international co-operation and law, he moved to counter Soviet attempts to paralyze the UN with a weak and divided executive; the President insisted on an independent and vigorous Secretary General. His rededication of the United States to a strong United Nations was an effective bid for the support of the smaller nations and may be enough to avert a serious internal crisis in that international body.

It was on the problem of armaments, however, that the President caught the Assembly by surprise. Accepting the Soviet's repeated declaration of willingness to adopt "general and complete disarmament," he would now test their sincerity by proposing a bold program of successive steps that starts with a test-ban treaty signed by all nations and ends with the destruction of all nuclear weapons and their conveyors. The task of policing the system would rest in U.N. hands. Effectively to enforce these and other laws and regulations, the President suggests that each nation place certain units of its military on call to the United Nations. The Soviet Union sharply and at once rejected any part of Mr. Kennedy's program. It had, however, put them on the defensive.

The President repeated his offer to co-operate with all nations in utilizing space for climatological and communication purposes and then moved on to the burning preoccupations of the developing nations. Here he advised that colonialism be studied in all its aspects—not simply old Western-style colonialism, but also the new Soviet modes of enslavement. His words were undoubtedly disturbing to many so-called neutralist countries, but they were words that had to be spoken.

Finally, the speech got down to the explosive issues of Southeast Asia and Berlin. On Laos the President had little to say that would lift the fog of gloom from its unhappy rice paddies. He merely urged UN members to reflect that what is happening there could also befall many of them. Berlin, on the other hand, he described as an unnecessary and unprovoked crisis induced by threat to a people's freedom and by infringement on the rights of the Western powers. Anyone listening to his words

must have felt that truth was finally having its day. No longer can there be confusion over who is forcing the issue. The tall tale of Western warmongering should now be exploded once and for all.

The President again repeated his refusal to yield to force. He reiterated his willingness to use the tools provided in the Charter for peaceful settlement of legal difficulties. He broadened the scope of any possible future negotiations to cover a wider area than just Berlin. But he was adamant in rejecting any compromise of prior commitments to Berlin or the German people.

His words, while comforting to the Berliners, leave some unanswered questions for the rest of Germany. It would be hard for them to escape the suspicion that, in the process of negotiations, something may have to give. All the more reason, then, to back up the strong words and brave sentiments of this UN address with the full strength and unflinching courage of the entire nation and of its allies.

No Failure of Will

THE UNITED STATES certainly doesn't want to drop multimegaton nuclear weapons on Russian targets. In fact, it is hard to believe that even the ruthless rulers of the Kremlin intend to let fall such missiles on us, if for no other reason than because they couldn't conceivably want the earth's atmosphere cluttered up with so much radioactive fallout.

However, as everyone realizes, we are in a terrible contest of strength with an implacable enemy. That enemy, relying on the psychological strategy of pure terror, is doing everything possible to bluff us, and those who side with us, out of the greatest poker game of power politics in the history of this globe. We simply must not bend or break under this pressure. We cannot afford to be weak, and we certainly cannot afford to give the impression of weakness.

On September 21, in one of her rare speeches on the Senate floor, Sen. Margaret Chase Smith (R., Me.) took the Kennedy Administration to task for what she interpreted as its apparent failure of nerve and lack of will with respect to nuclear weapons. We possess, the Senator insisted, a decided superiority of nuclear capability over the Soviet Union. The USSR is quite conscious of this, or otherwise it would not have resumed nuclear tests. Mrs. Smith went on to say, however, that Khrushchev has somehow gotten the idea that we will not use this power, since he sees us putting all this comparatively sudden, new emphasis on conventional weapons. Thus, he has concluded that "we do not have the will to use that one power with which we can stop him." The Russians, with their immense superiority in conventional weapons and in raw manpower, have a tremendous advantage over us. They know they can beat us in a war fought with conventional arms. If those are the only means we intend to use in our struggle with them, they have us hands down, and they realize it.

In some quarters Mrs. Smith's speech was interpreted as a purely political maneuver to discredit the

Administration. Doubtless it had these overtones. But the point the Senator made is a serious one and someone had to make it. In fact, French Foreign Minister Maurice Couve de Murville is reported to have expressed himself in the very same way to President Kennedy during a White House luncheon on September 15.

The White House reaction to Mrs. Smith's speech was immediate. First, Sen. Stuart Symington (D., Mo.) arose in the Senate to say the United States *would* use atomic weapons if necessary. Defense Secretary McNamara said the same. Then, on "Meet the Press," the President's brother, Attorney General Robert F. Kennedy, made it perfectly clear that such weapons would be used if war comes:

If we retreat, we will never be able to stand up again. . . . If he [Khrushchev] miscalculates, the world could be destroyed. I would hope that in the last few weeks he would have come to the realization that the President will use nuclear weapons.

The President himself, in speaking to the United Nations General Assembly on September 26, got the same message across when he said that "we in this hall shall be remembered either as part of the generation that turned this planet into a flaming funeral pyre or the generation that met its vow 'to save succeeding generations from the scourge of war'."

None but fools fail to realize what will happen to our globe if we are ever forced to carry out these threats. But they too are fools (and their number is growing) who lose their nerve in the lethal game we are being forced to play in defense of freedom.

Are Advertisers Moral?

STILL SMARTING from the shafts of Vance Packard's book, *The Hidden Persuaders*, the advertising business has run into an even more serious ambush. In a speech last month at Williamsburg, Va., the redoubtable Arnold J. Toynbee accused Madison Avenue of sabotaging the American revolution. That revolution had an underlying spiritual purpose, he said, whereas the purpose of the advertising business is crass materialism. It endeavors by all sorts of means—now subtly captivating us, now bullying us—to stimulate desire for a plethora of material goods.

This is not only bad morals, the famous English historian contended, but also bad economics. It is bad morals because the production and consumption of as many material goods as possible is not the end of man. It is not good economics because the purpose of an economic system is the satisfaction of genuine, not artificially stimulated, wants. If we continue on this course, he warned, our economy will crash and with it our way of life, because

the destiny of our Western civilization turns on the issue of our struggle with all Madison Avenue stands for more than it turns on the issue of our struggle with communism.

Dr. Toynbee's indictment is not new. In fact, long before Martin Mayer (*Madison Avenue, U.S.A.*) and

Vance Packard started quarrying this rich vein, religious-minded thinkers had questioned both the goals of American advertising and even more some of its techniques. They had long been disturbed by the annual expenditure of millions of dollars to promote higher consumption of beer, deodorants and cigarettes. They had flinched when advertisers directed their appeals to such unlovely human emotions as envy and pride, or when they mingled commercialism with sex.

Most of the religious critics have been careful, however, not to condemn the advertising business out of hand. Perhaps only a minority would go as far as the well-known English Catholic writer Christopher Hollis. In *Christianity and Economics* (Hawthorn, \$3.50), he writes that the advertiser's activity is legitimate only to the extent that he "is concerned merely to inform the public what goods are available and informs it in a reasonably attractive manner."

After all, not every stimulation of consumer desires is necessarily bad. Unlike Buddhism, Christianity does not regard the world as evil. It is chary in general of material goods—realizing their strong appeal to human hearts—and it condemns riches. It warns its followers that one thing and one thing only is necessary. But it does not condemn the temperate use of material goods, even when these goods fall in the category of luxuries. Although it honors poverty embraced in imitation of its Founder, and insists that all, especially the rich, must at least be poor in spirit, Christianity does not reject aspirations to a higher standard of living.

It is not inconceivable, then, that in an ideal Christian society advertisers might legitimately go beyond merely informing people about the availability of goods and services. Provided their product is useful and honestly made, they might understandably stimulate some desire for it. What they would not do, though, in such a society is appeal to base motives or put an exaggerated emphasis on luxuries. They would not tempt people intent on following Christ and saving their souls to engage in what Thorstein Veblen called "conspicuous consumption."

The lot of advertisers in an affluent, competitive society like ours is not an easy one. All the more reason for them, then, to shun falsehood like the plague, to avoid the slippery tricks which psychology places at their disposal, and to make their pitch, consistently, less to the visceral than to the rational in man. A tall order, you say? Of course it is. But then, who ever said that it is easy to worship God and engage at the same time in a prudent pursuit of money.

On Moving the UN

LOTS OF PEOPLE still talk about getting the United Nations out of this country, even though Khrushchev's enthusiasm for the shift should encourage wariness. Would such a move convince the world that the international center of gravity had swung to the East? Would it mark the decline of U.S. influence everywhere and chalk up another bloodless victory for communism?

Papal Volunteers

THE RECENT signing of the Act of Punta del Este, which launched President Kennedy's Alliance for Progress with a \$20-billion long-range program, has proved the concern of the United States for the shocking poverty and social imbalance of Latin America. It is an area of Catholic concern, too.

Latin America is predominantly Catholic; it accounts for 34 per cent of the world's Catholics. Yet, only four per cent of the world's priests care for Latin Americans. Even if priests were to restrict their work there to strictly spiritual ministry, they couldn't begin to meet the demands of so many. As it is, they must labor also as social workers and teachers in a land where the worker is exploited and ignorance is widespread. Only one-third of Latin American Catholics ever receive Holy Communion.

To help meet this need, Pope John XXIII last year issued a call for "Papal Volunteers for Latin America." The document stressed the need for lay apostles. It stated that the "enlistment of qualified and well-trained laymen will doubtless encourage and accelerate formation of Christian leaders in Latin America."

The Pontifical Commission for Latin America, the central agency for the program, has spelled out the requirements laymen must meet to qualify for service: probity of life, practical mastery of Catholic doctrine, sympathetic knowledge of Latin American culture, some skill in leadership techniques and a speaking knowledge of Spanish or Portuguese. Candidates must also be professionally adequate for specific tasks in teaching, social work, agriculture, journalism, medicine, or in some other special field that is needed.

In this country, Papal Volunteers for Latin America (PAVLA) is controlled by the U.S. Bishops' Committee for Latin America, with its administrative office, the Latin American Bureau, under Fr. John J. Considine, M.M., in Washington, D.C. Requests for aid and personnel from Latin American bishops and religious communities are directed to the bureau and channeled to the National Secretariat in Chicago, where Mr. David O'Shea presides.

Recruitment and assignment, as well as training, of American Papal Volunteers are handled on the diocesan level. PAVLA has local representatives among the clergy of 70 U.S. dioceses.

Since there are at present at least 16 American Catholic organizations for the promotion, training and placement of lay missionaries throughout the world, PAVLA seeks to utilize their facilities and co-ordinate their activity on a nation-wide basis. Association with PAVLA, however, by no means restricts the

apostolate of these organizations to Latin America. PAVLA is more of a movement than an organization.

Where existing lay missionary organizations are either unavailable or unsuitable for a particular program, PAVLA establishes its own promotion and training through its local representatives on the diocesan level. This procedure was employed by Archbishop Edward J. Hunkeler of Kansas City and Bishop Mark K. Carroll of Wichita, who sent 22 Papal Volunteers to Latin America last June. This group was the product of a State-wide program of all Kansas dioceses, established after Fr. Michael J. Lies of Wichita, PAVLA representative, returned from a field assessment of Church needs in Brazil and Peru.

In addition, Fordham University's new Center of Intercultural Formation in Cuernavaca, Mexico, now offers a 16-week program of linguistic and cultural orientation to the volunteers. The center is under the direction of Msgr. John Illich, former vice rector of the Catholic University of Puerto Rico. Even those lay missionary groups with training programs of their own, such as the Association for International Development (AID), plan to use the center for their members destined for Latin America.

THUS, gathered under the PAVLA umbrella, there is quite a variety of lay missionary organizations. Some of them are quite large: the International Catholic Auxiliaries at Evanston, Illinois, has over 200 single Catholic women working overseas as nurses, teachers and social workers. Some are quite small: the Women Volunteers Association at Washington, D.C., has 14 nurses and medical technicians in the missions. Although some groups consist of unmarried men or women or both, others, like AID, utilize the services of married couples as well.

Despite these differences, however, certain uniformities emerge. None of the lay mission groups are secular institutes; their members do not have private vows as members, though they may as individuals. All demand some guarantee, in the form of a promise or a legal contract, of a stated period of service overseas, from one to five years, usually with a renewal arrangement. The age bracket is 20 to 40 as a rule, with concentration in the late twenties and early thirties. Some profession or skill useful to the mission is also required.

The training programs stress spiritual formation, study of the social doctrine of the Church, teaching of leadership and orientation in the culture of the mission territory. The training periods vary in length, but generally run eight months, part-time (most trainees must support themselves).

Interested persons should write Fr. John J. Considine, M.M., 1312 Massachusetts Ave., Washington, 5, D.C.

JOHN M. PHELAN

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What Do the Scrolls Tell Us?

Raymond E. Brown, S.S.

IT IS NOW close to fifteen years since the first scrolls were discovered in a cave near Qumran. Today unbroken silence cloaks the ruins of the quasi-monastic settlement that has been excavated at Qumran in the intervening years. Eleven caves that yielded up documentary treasures once more open their gaping mouths only to bats and flies, and some passing Bedouin. If the dust seems finally to be settling at Qumran, so too in the scientific world of biblical studies a certain peace seems at last to hold sway in the matter of the scrolls.

As Joseph A. Fitzmyer, S.J., pointed out in *AMERICA* earlier this year (3/18), the mavericks with their cries of hoax are heard in ever fewer numbers. Also, calm weighing of the evidence has silenced or, at least, exposed in an embarrassing light the professional agnostics and the opportunistic scholars who saw a chance to make headlines by claiming that the new scrolls challenged the uniqueness of Jesus Christ. The years of investigation have resulted in a generally accepted view on the dating, nature and significance of the scrolls.

It is commonly agreed today that the scrolls come from the library of a group of Essenes who inhabited the Qumran area from shortly after 150 B.C. until 68 A.D. The Essenes, according to the Jewish historian Josephus, were one of the three major Jewish sects in the first century of the Christian era. But the Essenes were more truly a sect than their rivals, the Pharisees and Sadducees of Gospel fame, who were actually parties of political and theological opinion. As reconstructed from the scrolls and from sources like Josephus, Pliny and Philo, Essene history began with a breaking away from the main body of Judaism shortly after the Maccabean revolt of 166 B.C.

Most pious Jews cheered the attempts of the Maccabee brothers, Judas, Jonathan and Simon, to free Judea from the political and religious tyranny of the Syrians. Not all were equally enthusiastic about the usurpation of the high priesthood by Jonathan (152 B.C.), a usurpation that was more or less legalized for Simon and his descendants in 140 B.C. (1 Mac. 14:41). The Essenes seem to have sprung from a revolt of the real high-priestly family (descended from Sadoc) and of their followers against that usurpation. Withdrawing into

the wilderness of Judea, these priests and laymen formed a community whose purpose, as they wrote, was "to clear the way of the Lord in the wilderness." They were to be a penitent nucleus which, by strict observance of the ancient law and adherence to the sacred solar calendar, and by absolute purity in matters sexual and ritual, would be prepared for the imminent coming of God.

The Qumranians were persecuted by the Maccabean high priests and by their successors, the Hasmoneans, who earn in the Qumran writings such epithets as "Wicked Priest," "Man of Lies" and "Vessels of Violence."

Shortly after the Essene movement began, there arose at Qumran a man who bore the title of "the Righteous Teacher." This nameless priest was a man of great spiritual attainments, for, according to the scrolls, God revealed to him secrets which He had held back even from the prophets of old. Although the personality of the Righteous Teacher left its mark on the community's ideals, we know little of his career, save that he was persecuted. Of his claim to be a messiah, of his crucifixion and resurrection, the writings of the community say nothing. For these items one must consult the vivid and creative imagination of certain modern writers on the scrolls.

During the century before Christ, the community at Qumran grew in numbers. The buildings were enlarged about 110 B.C. They soon included an elaborate system for conducting and preserving water, a bakery, a pottery shop, storehouses and a community dining room. Most of the sectarians must have lived in tents and caves near this settlement. The swelling numbers may have included fugitives from the increasingly irreligious activities of the Hasmonean high priests like John Hyrcanus (d. 104) and Alexander Jannaeus (103-76). Jannaeus' wife, Salome Alexandra, who ruled from 76-67, is mentioned by name in the Qumran writings, as is the first Roman governor of Syria, Aemilius Scaurus (62).

Even the troubled times that saw the rise to power of Herod the Great (c. 40 B.C.) seem to have left their mark at Qumran, for fire and earthquake desolated the building. For about forty years, roughly contemporary with Herod's reign, the settlement was virtually deserted. Shortly after Herod's death in 4 B.C., however, the sect returned to settle at Qumran and remained there until the Jewish revolt against Rome. In 68 A.D. the Tenth Roman Legion reduced the buildings to ruins and ended the history of the Qumran community.

The library of this community must have been quite

FR. BROWN, professor of New Testament studies at St. Mary's Seminary, Baltimore, has a doctorate in theology and a doctorate in Semitic languages. He spent a year in Jerusalem preparing a concordance to the unpublished scrolls.

extensive. One of the caves near the community settlement, Cave IV, contained over four hundred manuscripts in Hebrew, Aramaic and Greek. Unfortunately, only a small part of the total library has come down to us. Among eleven caves discovered so far, the first and last have yielded complete scrolls. The rest have produced only fragments—some torn deliberately in antiquity (perhaps by Roman soldiers), many of them encrusted with dirt and bat dung, eaten by animals and insects, and worn by two thousand years of exposure to the elements. Nevertheless, these few scrolls and many fragments have proved to be one of the most important legacies left in Palestine by the people of the Book. William F. Albright has characterized it as "the greatest manuscript discovery of modern times."

ABOUT one-quarter of the discovered manuscripts are biblical. Every book of the Hebrew Old Testament except Esther is represented. Of the deuterocanonical books (those found in the Greek Old Testament, but not in the Hebrew—accepted by Catholics, but not by Protestants and Jews), some of the original Hebrew of Sirach and the Aramaic of Tobias have appeared. Consequently, it is in the field of the Old Testament that Qumran has made some of its greatest contributions.

Before the discovery of the scrolls, the oldest Hebrew manuscripts of the biblical books dated to the ninth century A.D. Now we have, in whole or in part, over a hundred manuscripts going back to the period before Christ. In fact, some of the manuscripts are older than the Essene community itself, for instance, fragments of Exodus and Samuel from Cave IV, dating to the third century B.C. These must have been heirlooms brought by the founding fathers. One of the fragments of Daniel dates from about a half-century after Daniel was written (probably about 165 B.C.).

We must not jump to the conclusion that because the Qumran texts are older than previously known Hebrew manuscripts, they are necessarily better. At the beginning of the second century A.D. there was an organized attempt in Judaism to compare biblical manuscripts, to choose those that were carefully done, and to reject those that were textually poor. The standard Hebrew text of the Middle Ages is the heir to this tradition of critical scholarship. With the Qumran scrolls we find ourselves back in the precritical period with all sorts of textual traditions, some good and some bad. For example, two scrolls of Isaiah were found in Cave I. One was virtually identical with the Hebrew text we know; the other had a myriad of slightly variant spellings (only a few of which actually gave significantly different readings).

It should be added that even when different readings of the biblical texts are supplied by the Qumran manuscripts, many of them are not new to scholars. After all, the medieval Hebrew texts have not been the scholars' only keys to the Old Testament. The old translations of the Bible into other languages play an important role. For instance, the Greek translation (Septuagint) of the

Old Testament, made centuries before Christ, often departs considerably from the Hebrew text familiar to us. Until the Qumran discoveries, scholars could only make educated guesses at what sort of Hebrew underlay this Greek translation. Some even thought that the Septuagint was simply a free translation. The discoveries at Qumran gave us, for the first time, fragments of the variant Hebrew texts that underlay the Septuagint, and we have found that in books like Samuel and Jeremiah the Greek translators were being faithful, but to a Hebrew text quite different from the one we knew.

The scrolls, then, provide a good deal of interesting material for study of the Old Testament text as well as for auxiliary sciences such as Hebrew paleography and Hebrew pronunciation. But perhaps we should close this section by adding an assurance for the timorous of heart. The variant readings of which we speak largely concern phraseology. There will be no substantial changes in the Old Testament narrative. In fact, many modern critical translations, like our Catholic Confraternity translation of the Old Testament, have already incorporated the best of the variant readings, which were known from the Septuagint and from the Vulgate, St. Jerome's Latin translation of the Bible.

THE QUMRAN SCROLLS have also made a great contribution to the history of Judaism between the two Testaments. The Old Testament literature breaks off in the second century B.C.; the rabbinical literature has its roots in the second century A.D. Very little of the in-between literature had survived until the discovery of the scrolls. Now, from the nonbiblical Qumran writings, we can get a more realistic picture of the political, intellectual and theological ferment of the period from 150 B.C. to 70 A.D. It is true that we have to look at this period through the eyes of the Essenes. If we had some of the Pharisee and Sadducee literature, we might get a more rounded idea of the times. Yet the scrolls have given us many insights that otherwise might have been lost.

We find, for instance, that a dualistic theology had come into Judaism. Perhaps, ultimately, it came from Persia. In Essene thought, the world was divided in two, under the leadership of the angel of light and the angel of darkness. Both angels were created by God, but they were allowed to struggle in this world on an equal footing until God's final intervention on the side of light. Yearning for God's intervention produced a strong eschatological and apocalyptic interest at Qumran, and messianic expectations were especially vivid. The Essenes expected the coming of a prophet (perhaps the prophet who would be like Moses—cf. Deut. 18:15) and of two messiahs, one a priest, the other a king of the house of David.

The moral theology of Qumran was highly developed. There was some sharing of personal goods; amassing of wealth was severely condemned. There seems to have been an ideal of celibacy; most of the community rules concern only men. Josephus, however, speaks of celibate and marrying Essenes, and female

skeletons have been found in some of the smaller Qumran cemeteries. It is not entirely clear whether the married Essenes represented a different congregation alongside the celibate community or a later relaxation in community discipline to foster membership. Fraternal charity was another virtue greatly emphasized at Qumran, far more, indeed, than in the Old Testament.

The discipline of the Qumran community is most striking as one reads the scrolls. Newcomers were submitted to a year of postulancy and a year (or two) of novitiate before being admitted to the community. In these years of trial the candidates were carefully scrutinized on behavior and adherence to the strict Qumran interpretation of the Law. Only gradually were they allowed to participate in the ritual cleansings of the sect, and only full-fledged members were admitted to the sacred community meal of bread and wine. Nothing so close to a monastic community has hitherto been found in pre-Christian Judaism.

THE INCREASED knowledge of Judaism gained from the scrolls has also given us a better insight into the background of Christianity. For instance, John the Baptist now seems less lonely in his wilderness ministry. Living and working in the same area as the Qumran Essenes, he quite conceivably had some contact with them. Like them, he insisted on repentance and a cleansing baptism; like them, he regarded his mission as preparing the way for the imminent coming of the Lord (both John and Qumran use the "voice in the desert" passage of Isaiah 40:3 to characterize their missions); like them, he tried to form a penitent nucleus in Israel. Obviously, his ministry was of wider appeal and was less legalistic, but John still stands closer to the Qumran Essenes than to any other Jewish background.

Our knowledge of Qumran thought also throws light on many of our Lord's sayings. After all, Jesus had to speak to all the Jews of his time and in their own terms, and some of the Essene doctrines may have been fairly widely known. Josephus tells us that there were Essenes scattered in various towns. Consider particularly the way Jesus speaks in St. John's Gospel. Sections like John 3:19-21 and 8:12, which emphasize the division between light and darkness, are quite intelligible against the framework of Qumran dualism. The presence of abstract dualistic terminology had led critics to deny authentic Palestinian origin to St. John's Gospel. Now, in some ways, it turns out to be the most Palestinian of all Gospels.

The scrolls have also shed light on the Epistles. A section like II Cor. 6:14-15, for example, sounds almost as if it had been copied out of a Qumran document.

The whole argument of the Epistle to the Hebrews seems clearer, thanks to Qumran. The author is probably writing to a group of converted Jewish priests who are beginning to fall away from Christianity. Yet, in the arguments he uses with them, he does not seem to have the priesthood of the Jerusalem Temple in mind, but the priestly practice of a more ancient period. Now the hypothesis has been advanced that the epistle was writ-

ten to convert Essene priests. Then the comparisons drawn from the older priesthood would make more sense, for the Essenes regarded the current Jerusalem priests as usurpers. Also, the argument of the epistle that Christ is superior to every angel would be clearer against a Qumran background, in which all the sons of light were subject to a supreme angel. Finally, this hypothesis would explain the great emphasis in the epistle that Christ is a priest, even though not a Levitical priest. To satisfy Qumran expectations, Jesus would have to be the Davidic messiah and the priestly messiah all in one. We might remember the early Christian designation of Jesus Christ as prophet, priest and king. In Him, then, were to be found the three messianic expectations of Qumran.

The Qumran finds may help, also, to clarify some details of early Christian practice and organization. The ideal of a community of goods was shared by both Essenes and Christians (Acts 2:44-45). One of the Qumran officials bore a title (*mebaqqer* or *paqid*) which is the exact Hebrew equivalent of the Greek word for bishop (*episkopos*). Like the Christian *episkopos* (Acts 20:28), this Qumran official was regarded as a shepherd. His functions of teaching and guiding the small Qumran groups resembled closely the functions of the early bishops (Titus 1:7-9). Also, the large assemblies of the Qumran community were called the "sessions of the Many," a term very close to that used of the Christian community sessions in the Acts of the Apostles (6:2; 15:30). The Qumran practice of a daily sacred meal in which the priest blesses bread and wine has interesting parallels in the daily "breaking of the



bread" in the Christian communities (Acts 2:46), although, of course, there is nothing at Qumran to suggest the body and blood of the Lord.

A final verdict as to the full significance of the Qumran discoveries is still to be achieved: the fruit of further patient investigation. Enough, however, has already been acquired to dissipate the flock of fantastic speculations occasioned by the first discoveries. Far from upsetting the credibility of the Christian narrative, the scrolls, in many cases, have offered valuable interpretations of Old and New Testament documents. We may look forward with much interest to the eventual completion of this fruitful enterprise.

The Lonely Crowd

In *La Dolce Vita*

Eric Bergtal

NOW THAT the first wave of enthusiastic comments on *La Dolce Vita* has reviewed its artistic merits, a more reflective study of some of the film's sociological insights may be in order. For, as a psychoanalyst friend commented, this is essentially a sociological and not a psychological movie. Of course it is both, but the focus centers around the effects on the individual of contemporary socio-cultural patterns and the individual's own responsibility for those patterns. Thus, the social swirl of Rome's decadent high society is pictured as a kind of malevolent whirlpool that sucks people down to the slimy ocean floor, there to destroy them. And those who die in it are the very ones whose wealth and boredom feed the sucking vortex.

From the film's magnificent opening view of a helicopter carrying the helpless, open-armed figure of Christ high over the rooftops of Rome, to the final poignant close-up of the lone young girl with the face of a Giotto angel, the picture explores the constant failure of people to communicate as persons. In the first scene, the person of Christ is aloof and isolated from the city's daily concerns; and in the last, the young girl's innocent and friendly invitation (or question?) cannot reach Marcello, who is isolated from her by the water, the wind and the breaking of the sea.

True, the lonely crowd of Rome's high society tries frenetically to communicate—as does the lonely crowd of mass civilization everywhere—but for so many communication never manages to penetrate beneath the level of body-sex or beyond a stereotyped, status-conscious business of mere role-playing. Person is not revealed to person. By the end, therefore, one senses that the screen is peopled, not with persons, but with walking shells within which personality once lived, tragic half-men and half-women.

In the film, this failure to communicate strips the characters of all but the last vestiges of humanity. The final scene is probably the most shocking and the most sobering sequence of all. In it the half-people assemble to celebrate the divorce and "freedom" of one of their number. Marcello, the leading character, is there, rehearsing alcoholic dreams for new and sensational public relations stunts—a half-person whose original, highly personal talents as a young writer have long since been

prostituted to scandal reporting. A few exhibitionists and pervers are there, too, with gold crosses hanging from their medal chains. (The cross is not blasphemous, just meaningless like the rest of their lives.) There is a half-person girl, Pasutt, whose sweat-sticky face, neck and arms are covered with feathers from a broken pillow. "Shall we make a big beautiful chicken out of you?" mumbles Marcello as he plasters her with more feathers, transforming what was once a human being into the shocking likeness of a half-plucked fowl. Finally, with the coming of daylight, these non-people are drawn together on the beach by a huge, ugly, formless non-fish that has been dragged up in a fisherman's net. Its great bleary eye opens on this world in a hostile stare. "Look! It is looking at us," they say.

The theme of *La Dolce Vita* is, of course, the decadence of Roman society, the prevalence of sin, and the boredom and ultimate destruction that it leads to. This theme is given flesh in the progressive deterioration of Marcello, the talented and influential society reporter, "who lives on the very people he despises and who becomes in the end one of them."

The first full episode in *La Dolce Vita* is a nightclub encounter between Marcello and Maddalena, a beautifully mysterious and intriguing heiress. In her white Cadillac convertible they drive through the dark, historic streets of Rome; and for a moment it looks as if Maddalena is trying really to understand the attractive young man at her side—the one who has too much money encouraging the other who does not have enough. Does she see beneath his cool, detached exterior? Is she finally breaking through to his real self? The intimacy of minds is brought to a sudden halt when she leads him to a basement bed.

Sylvia, international sex symbol, the visiting Hollywood star (Anita Eckberg), faithfully mouths for the press the fatuous lines she is fed by her publicity agent. But she, too, is more than a voice or a body. Impulsive, gay, full of animal spirits, she enjoys running up the interminable stairs that spiral around the dome of St. Peter's, outdistancing the soft and easily winded photographers and journalists. And when she reaches the top and gazes out over the Piazza di San Pietro, she, too, becomes aware of an inner something that responds to the experience. "I can't believe it. I can't believe it," she says, turning to her companion. But he has no eyes for the magnificence; he is gazing only at her, the international sex symbol.

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If only someone could have been there to "get" this communication of her inner self, someone who could enter into her mind and share this vision of St. Peter's and of Rome—and by sharing quicken the stirrings of her deeper self. But, no; spiritually she is alone. Her hat blows off and falls to the ground below. For the rest of the day the movement of her life, too, is downward. Other openings are provided later that night, opportunities for the establishment of a genuine personal relationship, but each one is rejected. Sylvia and her companions remain strangers to one another.

Marcello's fiancée (and mistress) is deeply in love with him. Of all his acquaintances certainly she should understand and appreciate him for what he really is. In a way she does; but the path to communication is blocked by her insecurity and neurotic craving for affection. Basically, she is thinking more of herself than of him. Again, therefore, there is no possibility of true sharing, of true appreciation and any genuine encouragement.

Marcello's scholarly friend Steiner comes closest of all to providing Marcello with the understanding he needs. But suicide reveals that what in Steiner seemed to be scholarly reserve was actually compounded largely of bafflement and cowardice. (Steiner himself, for that matter, might have been saved had his decadent *artiste* friends ever been able to stop posing and actually talk with him.)

Hope is resurrected for one brief moment when Marcello's father arrives in Rome for a visit. Surely these two will understand one another. But no. It soon appears there is nothing for father and son to talk about.

There is a masterly but easily missed scene of only one or two seconds that flashes by so rapidly that the



shock hits only when the incident is over. After a late party in a deserted castle, Marcello spends the night with an apparently young American woman he met there. The next morning as they are walking down the driveway with the other guests, to his dismay she casually introduces him to her grown son—a man as old, apparently, as Marcello himself. It is always the same story. Individuals meet as bodies or as scripts—but not as persons.

After a while you begin to lose track of which girl is which. You find yourself wondering: "Who is that? Have I seen her before?" In some subtle way the girls seem to lose their identity and melt into one another. Most of them are striking Italian beauties, but that is

all you know about them. You don't know them as individuals with past histories and present convictions. The realization begins to dawn that the men in the movie don't know them as human persons either. They are interchangeable parts, enjoyable and useful tonight, to be traded in tomorrow. They are non-persons.

If a public villain is to be named, then the villain in *La Dolce Vita* is the press. Only lightly does director Federico Fellini touch on other public factors that lead to the alienation of man from neighbor and from self; the full weight of his indictment is reserved for the press. Again and again he swings his lens over to the ragged crowd of scandal-hungry photographers sent to pursue every actress, every marvel, every murder and every scandal, "those dreadful feeders on sensation who share their catch with society at large."

In *La Dolce Vita* the representatives of press and television are like flies whose sticky presence makes every sweet thing in life less sweet. It is their reporting, above all else, Fellini would seem to say, that perpetually fixes the attention of modern man on the surface of life—on the American's sotted countenance, on the corpses of Steiner's murdered children, and on the photogenic "prayer" of the old man for which the TV cameramen pay him a cigar.

It can be argued that the press—to be fair, let it be called the yellow press—is only a mirror that reflects already existing social conditions; that it is not really a cause of man's surface living and of his inability to communicate at levels beneath this surface. Maybe so, but it tends to be a selective mirror (this, I think, is Fellini's point), one that reflects only the glitter and the superficial excitements of life. Moreover, by reflecting them it reinforces the very pathological patterns which, in its occasional moralizing moods, it condemns.

Religion, as Fellini pictures it in *La Dolce Vita*, is apart and aloof from the realities of life. Does he mean that of its nature religion is of no use in the City of Man? Or rather does he want to say that much of what passes for religion in Italy is irrelevant? Or is the film an apocalyptic sermon, warning man of what happens when he deliberately cuts himself off from the supernatural? From the movie itself it is hard to say just what Fellini intends.

But the question of the director's personal convictions is really irrelevant. As a matter of hard fact, Roman high society is shown to be thoroughly divorced from any genuine religion. Anita Eckberg climbs the dome of St. Peter's for publicity, not for devotion. The revolting cynicism of press and television could hardly have been better portrayed than in their staging of the miracle and in their unscrupulous manipulation of the two conniving children. Finally, the viewer's mind is brought to a sobering full stop by a scene in the castle where the bedraggled remnants of an all-night seance and orgy wait on the veranda—seemingly untouched by either grace or remorse—while the old mother passes by, following her priest to a private Mass.

Fellini suggests no antidote for the decay and corruption in which his characters live. In the words of one reviewer: "There is no exit from their hell." Sin is win-

ning the battle. Man spiritually isolated from his fellow man cannot survive. Surrounded by non-friends, he becomes a non-man.

But *La Dolce Vita* does not stop at this point. Man's isolation from man, it says, is not independent of his isolation from God. Loss of love is related to a loss of charity. To summarize: Man's alienation from self (e.g., Marcello's loss of vision and consequent shriveling into the film's pathetic half-man) follows upon his alienation from his neighbor. And this alienation from neighbor, which is at root an alienation from meaningful love, involves a more ultimate alienation—man's cutting himself off from God, who is essential charity.

Whether Fellini intended it or not, the perfect symbol for man's spiritual isolation is the figure of Christ, carried overhead by the helicopter, dangling out of reach of mankind.

Four girls are sunbathing on the flat roof of a building. "What is it?" one of them asks. "Where are you taking it?" Two workmen on the ground are fitting a pipe. They look up and wave, but the statue passes by. The camera follows its shadow along the ground. Suddenly the white façade of a modern building blocks its path. But its passage cannot be stopped. The Christ passes on, high overhead, and its shadow races up the wall and disappears.

Letter From Europe: III

MY WIFE AND I are back after ten days of fall shopping in Paris. There the change in the atmosphere is startling. Anxiety over Berlin is gathering, and so is perplexity. General de Gaulle's recent press conference heightened the anxiety. It did nothing to remove the perplexity. Ordinary people are beginning to wonder, and ask, whether Khrushchev is really bluffing, as they had been told. Or is he determined to take the risk of nuclear war in order to split the German world, which is the greatest barrier to the spread of communism?

Of one thing everyone in Paris seems conscious: that Khrushchev is making great strides in his policy of "divide and rule"—that is, to drive a wedge between the Western allies on the one hand, and, on the other, between the Western allies and West Germany. Thus, it is commonly accepted that the "Anglo-Saxons" are drifting off in one direction, but France—and (the French like to think) West Germany with them—in another.

Moreover, the Russian dictator, all agree, is making signal headway with his campaign to set up two Germanys. The "neutrals" for the most part are prepared to go along with the Two Germanys concept, and some of the allies are not indifferent to it.

After all, it is pointed out on every hand in Paris, all the World War II allies (not only the Russians) favored the dismemberment of Germany, and, after all, there was once such a thing in Washington as the Morgenthau Plan, and it gained wide acceptance at the time. It was only when the British stopped short, fearful of the rise of Russian power in Eastern Europe, and anxious to recreate a balance of power in a hurry, that the concept of the dismemberment of the German Reich was dropped in the West and the "goal" of a reunited Germany was adopted.

There is little doubt in the conversation of "those in

the know" in Paris that Khrushchev holds most of the trump cards in connection with Berlin, and that he can win the game hands down in diplomatic negotiations with the "Anglo-Saxons." It is taken for granted that all the fine words now sparkling in from Washington about national honor over Berlin will go the way of such earlier slogans as the "forward policy" and "rolling back the Iron Curtain."

Stories are rife in every circle in Paris about the "man just back from Berlin"—sometimes a businessman, sometimes a diplomat, at other times a high ranking official—who has declared that the exodus from Berlin is almost as great as the earlier flight from East Germany. "He" says that capital is fleeing, too, that parents are rushing off their children to West Germany, that young workmen are leaving in droves and that businesses are shutting down, big and small. This "well-informed observer" has it also that there is a sharp rift between West Berlin and West Germany, that the Berliners favor something approximating the Rapacki Plan as a solution and that Bonn will have none of it.

The "man from Berlin" goes on to say that, since the border is sealed, the exodus to the West of all these Berliners will not be replaced by recruits from Eastern Germany. Industry, he states, will gradually slow down and Berlin will inevitably in time become a ghost town. I must say that the "man from Berlin's" judgment is borne out by Frenchmen like Academician François-Poncet who know Germany as well as they know the fingers of their hands. They are convinced that Khrushchev understands the German mentality, the mercurial ups and downs of the German temperament, and is therefore going to slice away at Berlin in little cuts, reduce the freedom of the Berliners in a series of measures which will break their morale but which will not furnish to the West a justification for war.

Can it be thought, they ask, that the will of the West Berliners to resist, and even to stay in Berlin, will survive the collapse of their dream that Germany will one

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day be united again and Berlin will be the capital of a Great Germany? Frenchmen of this school were rather disgusted with all the pipings of little voices in Washington with "plans"—all of which add up to an abandonment of a reunited Germany and of Berlin as its capital.

All the king's horses and all the king's men sent out from Washington—like Vice President Johnson and the venerable Lucius Clay, save the mark—will not put the Humpty Dumpty of a West Berlin together again once it has made up its mind that the concept of Berlin as the capital of a future reunited Germany has been written off in London and Washington. Indeed, these Frenchmen who have known Germany intimately for a generation are certain that the "Anglo-Saxons" have already tacitly accepted a division of Germany as a starting point of negotiations with Khrushchev, and that as a consequence the West's elbow room for negotiation with Soviet Russia is virtually nil.

Paris, in a word, is anxious, pessimistic and highly critical of English diplomacy and of its pale shadow,

American opportunism. Most well-informed people I talked to are convinced that the Anglo-Saxons have given the dessert away before the hors d'oeuvres have been served. They hope that de Gaulle and Adenauer have a trump or two up their sleeves and will come into action when the Anglo-Saxon powder runs dry.

Just before we left Paris the *attentat* against General de Gaulle was announced. It has been a commonplace in France for people to say that it would take a miracle to restore to de Gaulle the affection of the French people and the general confidence which he could formerly command. He has had his miracle! A round of phone calls convinced me of that. The plastic, which miraculously did not explode, brought home to everyone the fearful alternative to de Gaulle, with all his faults—civil war. At the end of every wire I heard the same thing: If de Gaulle lifts his little finger to ask it, I shall "go down into the street" for him. Better the Grand Charles than these freebooters, whoever they are and whoever is pulling the strings to which they dance.

PETER ANDREWS

Peace Corps Revisited

R. M. Barlow

IN EXAMINATION ROOMS across the country, 3,700 Peace Corps applicants made their bids for the newest jobs on the New Frontier. Although Peace Corps Director Sargent Shriver selected only a few for posts in Colombia and Tanganyika, the Corps was on the move. Additional examinations have recently been administered to choose teachers for Africa and the Philippines, and requests are pouring in from other prospective host nations.

For the first time, America will be represented abroad by people whose whole purpose is to help other people without looking for financial gain. The Peace Corps is an experiment in international charity in the best sense of the word.

To find young Americans capable of such work, the central office of the Corps has done a hardheaded job of recruiting and screening.

Recruiting was not a great problem. The Corps caught the fancy of the American people from the very beginning, and it continues to be the subject of more letters to Washington than any other Administration proposal. (One cannot help wondering what has become of the cynical "buck-oriented" American found so frequently in studies of our society.)

Screening Peace Corps applicants is a more complex

problem. The ideal corpsman must be much more than an enthusiast. He must also be able to make a real contribution to his host nation. He is required to be a truly skilled person—a teacher, engineer, agriculturist, librarian, social worker, etc. At the same time, he must be willing, and able, to live and work outside the United States. This involves adaptability to a foreign language, a foreign social system and a foreign standard of living.

The Peace Corps is seeing to it that each member will not be traveling into the totally unknown. When the corpsman walks down the gangplank or steps off the plane, he will be a man who is highly trained in his own specialty as well as in the language, history, economic status and contemporary situation of the host nation. Contrary to the expectation of many critics, the United States is not sending out a bunch of green kids to "muck up" international relations.

The corpsman will be a specialist in getting along with people. Most important of all, however, he will appreciate the fundamental fact that his job is to help, not to indoctrinate. Unlike his Soviet counterpart, he is not a propagandist.

Although the Peace Corps sounds simple, it is really quite complex. It involves more than one man giving help to another man. It is an experiment in international relations, and international relations are beset with mystifying complexities.

First, the corpsman is working under the aegis of the U.S. Department of State. In some fashion, there-

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fore, he represents the U. S. Government. Although the corpsman cannot be completely nonpolitical, his main task is to work for the host nation. If he does not understand this clearly, and make it very clear to those with whom he works, he might appear to be an intruder in the internal affairs of the host nation—were it not for the fact that he has been invited.

Second, this invitation by the host nation poses a problem. Clearly, it does not automatically signify political alignment with the United States. It does mean, however, that the host nation is in accord with the concept of the Peace Corps, which describes itself in its official publications as "the moral equivalent to war" (a phrase from William James). Hence, if Tanganyika or Colombia invites corpsmen, these countries have implicitly committed themselves to an international posture of peaceful development as opposed to the expedients of revolution or war. This second implication is especially important in Africa, where opposing factions have not hesitated to take up arms and engage in bloodshed.

A third consideration which adds to the complexity of the Peace Corp's activities is the question of direction. Who directs the activities of the corpsmen in the field? Unlike the religious missionary, who works under the orders of his missionary society, the corpsman seems to have a close association with the host nation. If he is a teacher or a sanitation engineer or a civil administrator, the corpsman must expect to work principally under the supervision of the local government. This precludes centralized directives from Washington in such areas.

The corpsman will be on his own to a great extent in estimating how involved he should become in areas that border on the political. In any event, the problem of liaison between the corpsmen in the field and the central office in Washington is a complicating factor.

The *Peace Corps Fact Book* makes it quite clear that the Peace Corps is to be advanced "not as an arm of the Cold War, but as a contribution to the world community." This is a laudable objective. Still, whether the corpsman intends it or not, he will be focusing before the eyes of the world a new and more articulated image of the United States. This is an inevitable by-product of the Corps, and a desirable one.

Since World War II, the United States has relied principally on the U. S. Information Agency as its official interpreter to the world. USIA efforts have been helped and hindered by the American cinema, the American magazine and Americans living overseas. Unfortunately, the image projected through these media has always been at one remove from the realities of American life.

American life, therefore, has always been open to accidental or intentional distortion. A case in point is Little Rock. This unfortunate problem received great publicity around the globe. Foreign coverage of the affair did not recognize the fact that prior to Little Rock the Negro in America had taken great strides toward attaining his civil rights. Thus, when members of Operation Crossroads discussed race relations in

America with the young people of Guinea, they found a distorted picture of the Negro's lot here. This is only one instance.

With the advent of the Peace Corps, however, the United States will have established a new rapport with the world. The corpsman himself will be creating the image of this country in foreign eyes. This is why those who join the Corps take refresher courses in American government, history and tradition in their training program. This is why corpsmen must understand the meaning of the United States as an experiment in democracy and as an affirmation of individual freedom and human dignity.

IT is inevitable that the corpsman will meet question after question about the United States, its government, foreign policy and culture. It is inevitable because many emergent nations are dependent upon U. S. policy, not only for major decisions concerning the free world, but often for day-to-day means of livelihood. Through its aid programs, this country is deeply involved in the economies of many new nations. A decision made in Washington can be economically more important to the man in the rice paddy than a decision in his local capital. The economic world is small, indeed.

There is, however, another reason why the corpsman must be ready to answer questions about his own country. That reason is the fifteen-year head start that international communism has over the Peace Corps. The Corps is expressly a nonpropaganda group, but no such restriction has been imposed upon Russian and Chinese foreign-assistance teams. Add to this the strenuous efforts made by home-grown Communists, and you have in outline a picture of what the corpsman will have to face.

Prompted by the imperialist image of the United States which Communist propaganda has painted over the years, citizens of the host nations will trot out topics like the race problem in the United States, the American support of South American dictators, the alliance between the United States and the colonialist powers, or what they have been taught to call "American intervention" in Laos and the Formosa Straits. It will be difficult for the corpsman to believe that under the impetus of Communist propaganda many people in the emergent nations have come to suspect the motives of the United States in its foreign relations. Yet, this is undoubtedly the case in South America, Africa and some sectors of Asia.

A case in point. Recently our Ambassador to the United Nations made two fact-finding tours of South America. During his first tour, when he was traveling as a private citizen, Mr. Stevenson encountered no opposition. His second tour, which he made at the behest of the President, was seriously marred by mobs of students in more than one large city demonstrating against the United States. It is sheer naïveté for us to assume that demonstrations like these are a negligible menace. These student groups are the vocal result of Communist infiltration and propaganda. They are

also potential leaders of their countries. If Ambassador Stevenson encountered such manifestations of Communist propaganda, it is not unreasonable to expect that the corpsman will encounter the same at his level.

The principal reason for Communist hostility will be an ideological one. The Peace Corps is the first step in a program that intends to promote *peaceful* growth of underdeveloped nations. Communism, on the other hand, thrives only in a nation that is afflicted with a low standard of living and social conflict. Communist propagandists have presented communism to the underdeveloped nations as a *revolution* against colonialist and capitalist oppressors. In a nation where there is great social inequality and poverty, the Communist revolutionary image can be appealing. Witness Cuba and Guinea. If, however, the Peace Corps demonstrates

that these social and economic problems can be solved by peaceful means, communism becomes a second-best solution. As we have seen, the Peace Corps has been called "the moral equivalent of war." It is a means to achieve peacefully what it was thought could only be achieved by violence. Such a concept is diametrically opposed to the central dogma of communism—violent revolution.

The corpsman bears with him not only the limited help he can personally give, but also the image of his country. He is more than teacher, engineer or social worker. He is a symbol of peaceful development, the only alternative to the Communist ideology of conflict. The Peace Corps is important because if it succeeds it will mean that man has found a road to peace that does not traverse a battlefield.

BOOKS

Background to *Mater et Magistra*

THE CHURCH AND SOCIAL JUSTICE:
The Social Teachings of the Popes from
Leo XIII to Pius XII (1878-1958)

By Jean-Yves Calvez, S.J., and Jacques
Perrin, S.J. Trans. by J. R. Kirwan.
Regnery. 466p. \$7.50

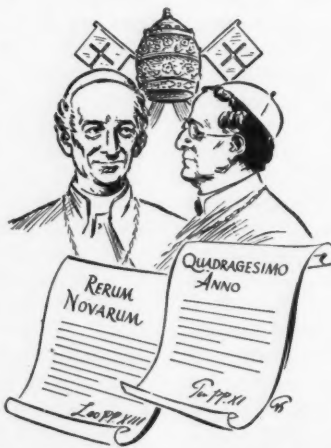
The French Jesuit authors of this book completed it in 1959. At the time, Pope John XXIII's encyclical *Mater et Magistra* was not even on the horizon. This English translation of their "account of the Christian analysis of economic life" appears, however, at the same time as Pope John's noteworthy addition to the stream of Catholic social teaching that traces back to *Rerum Novarum*.

Inevitably, the question arises: is *The Church and Social Justice* not already obsolete or, at least, in need of some extensive revision or updating? No higher tribute can be paid to the authors' grasp of earlier papal social teaching, and their sound insight into its further course, than to state that their book is today more valuable than ever, precisely because of the light it sheds on *Mater et Magistra*.

To be sure, the encyclical has broken some new ground—particularly in the section dealing with social and economic inequalities among nations at different stages of development. Yet even on this point Frs. Calvez and Perrin furnish helpful background material in a chapter on "The National and the International Economics." Their soberly analytic study on a host of other topics offers a consistently reliable and sophis-

ticated introduction to the corpus of papal announcements.

The Church's concern with social questions goes beyond the mere safeguarding of religious freedoms and the growth of spiritual institutions. Its mission "is indispensable for the healthy organization of social affairs." Yet, in



the end it is interested, as Pius XII said, only in the "freeing of the human person." This interest, moreover, it can never relinquish, no matter how the extremists—of the Right or the Left—seek to restrict its activity or deny its competence.

Having explored the sources of the Church's social doctrine and the basis of its authority, the authors undertake

a systematic review of papal social documents and messages from the early years of Leo XIII's reign down to the closing days of Pius XII's.

"The idea of justice is the woof in the pattern of the social doctrine of the Church." Hence, the authors rightly devote considerable time to a survey of the process in which successive Pontiffs clarified the concept of social justice. At the same time, they underscore in an intelligible fashion the Church's insistence on the correlative need for charity, "which alone is able to counterbalance the disorders provoked by the passions consequent on man's sins."

How, indeed, are we to arrive at what Pius XII called the fundamental point in the social question: "that the goods created by God for all men should come to all in equity, justice accompanied by charity directing this division"? The answer calls for an understanding of Christian insight into such issues as the person and society, economic need, property, labor and capital, the workings of the market, the economic enterprise, state intervention in economic affairs, the social antagonism that derives from injustice. All these have been the objects of careful study by the Popes; their findings are here ably synthesized.

In many instances, it is worth noting, commentators have come up with conflicting interpretations of papal statements. The balanced approach of Frs. Calvez and Perrin to these intramural debates inspires a justified confidence in the over-all objectivity of their judgment in such matters.

Nowhere do the authors manifest more clearly their mastery of the nuances of papal social thought than in their concluding reflections on the struggle for "the unity of economic society, in co-operation and common responsi-

bility." Thus, to one who has read these chapters, it comes as no surprise that *Mater et Magistra*, unlike *Quadragesimo Anno*, referred only in passing to that specific mode of socio-economic co-operation popularly known as the vocational or industry council plan.

For the individual Catholic, Pope John's recent challenge is clear. It is to join in "the immense task of giving a human and Christian tone to modern civilization." In this undertaking, our surest guide will be *Mater et Magistra*. And it is difficult to think of a more useful aid to understanding this document than *The Church and Social Justice*.

DONALD R. CAMPION

Mad Against Whom?

AFRICA—ANGRY YOUNG GIANT
By Smith Hempstone. Praeger. 645p. \$7.95

An entangled welter of impressions—ranging from vivid identification with the steaming environment of cheerful tropical paupers to the high economic and political destinies of 26 new nations—is the principal reward to be won from delving into Mr. Hempstone's odyssey of a working journalist in tropical Africa. A quite unfair comparison between this book and the mannered prose of Charles M. Doughty's *Travels in Arabia Deserta* would illustrate the gulf that now extends between the 19th- and 20th-century outlooks of educated Westerners toward alien cultures. Doughty, intensely sympathetic to his fellow men, immersed himself with reckless abandon in the Arabic culture without foregoing any of his native certainties. The resulting clash of values was exquisitely painful as revealed in his tortuous Elizabethan prose, but it did result in the conception of a true relationship between two valid ways of life.

Our modern correspondent describes, depicts and opinionates without establishing any meaningful relationship between cultures. Perhaps this is because such Western values as he recognizes resolve themselves into production figures and the prospects of military and diplomatic alliances. Otherwise he appears to consider that only the technological culture of the West has validity to the Africa of the future; this neo-Western culture is divested of such trappings as Christianity or moral prejudices against murder, mutilation, cannibalism and tyranny. The trouble with this assumption, even on the most pragmatic level, is that it concedes the field to the Soviets, who boast a technological culture far more efficiently trimmed of nonmaterialistic excrescences and ac-

cordingly better suited to the Africa of the author's conception.

It might be unjust to label the viewpoint of this book as naive, because in many ways it reflects faithfully the outlook of perhaps a majority of educated Americans on Africa and the Africans. Innocent curiosity may be the more accurate description; a curiosity untrammelled by any realization that modern Africa presents a problem in relationship, a problem affecting our practical lives and destinies that is being formulated under barely understood pressures in circumstances of real danger. The effort needed to relate Africa to the facts of our economic and cultural survival requires ruthless self-analysis of the nature of our true interests and capacities.

Mr. Hempstone contributes little to this task. His Africa remains the playground of the curious visitor and busy entrepreneur, a continent to which America may condescend in kindly fashion, without entangling her destiny in so remote a region. Reaction from colonialism in all its forms appears to have given rise to a positive euphoria of irresponsibility. Mr. Hempstone titles his book *Africa—Angry Young Giant* without indicating in the contents against whom the anger may be directed. This is a point that may concern all of us in the immediate future and it would seem reasonable to expect our cheerful emissaries on the scene of action to view their surroundings in a more humble and thoughtful spirit.

Despite lack of organization and purpose, Mr. Hempstone's account of his adventures has an ebullient charm that leads the reader pleasantly through a tangle of impressions, statistics and thumbnail sketches of ephemeral politicians and fading political situations. A sample of the author's genius for irrelevant juxtaposition may be quoted from his analysis of the Ethiopian situation: "More East-West sparring can be expected when the Emperor, who has the smallest hands and feet I have ever seen, starts his pet project, a Blue Nile hydroelectric scheme."

THOMAS R. ADAM

Grass-Roots Spain

THE PATH
By Miguel Delibes. Trans. by John and Brita Haycraft. Day. 190p. \$3

Miguel Delibes has won several literary prizes with his novels. This is the first of his works to be translated into English, and it is a happy choice.

Centering about Daniel, an eleven-

year-old who is about to be sent to the city for further education, the book is primarily an account of life in a typical Spanish village of today, where few modern customs have crept in. On the eve of his departure Daniel reviews most of his short existence, his friendships, difficulties, embarrassments and, in short, the many painful aspects connected with a child's growing awareness of the imperfections and inconsistencies of the adult world.

The author's ability to see inside the mind of a young boy is perhaps the most unusual aspect of this book. But he shows skill in bringing to life the villagers with their physical characteristics, superstitions, frugality, poverty and a narrowness which does not preclude occasional flashes of generosity and nobility.

Though hardly a masterpiece, *The Path* presents a true and, on the whole, likable picture of life in rural Spain, and somehow gives evidence of the villager's desire for a better life in keeping with the world's material progress. Spain, which remains one of the least-known European countries, has much to offer thoughtful Americans. A translation such as this helps to reveal some of the unknown aspects of its strongly individualistic population.

PIERRE COURTINES

FATHER FABER
By Ronald Chapman. Newman. 374p. \$5.95

This book is advertised as "a new landmark in Catholic biography." Since that statement is subject to a variety of interpretations, it seems simpler to affirm, without hesitation, that this splendid work is in the best tradition of biographical writing.

Fr. Faber's name means nothing to the younger generation of Catholics and this life will serve to rescue him from oblivion. Of course, as the author points out, Faber's monument is the Oratory at Brompton in England. Nothing projects a man like his correspondence, however, and its publication here immortalizes him in a truly personal way. The letters are unquestionably more entertaining and more absorbing than the many books for which Faber was famous during his life.

The publication of this biography may encourage someone to collect in one volume "the best of Faber." It would be extremely worth-while, but it would entail plowing through a proliferation of overstuffed Victorian prose. From the correspondence, however, there emerges a tremendously real man of flesh and blood, a type not uncom-

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monly met with among clergymen everywhere. This presentation of a clerical personality guaranteed to evoke strong feelings of admiration or contempt (as Faber did) gives the book its permanent and paramount value.

The biographical portrait is further enhanced by the continual presence of John Henry Newman in the background. Newman's own equally strong but very different personality emphasizes the contours and colors of Faber's character. It was inevitable that the two men should clash, but it is difficult to give a final evaluation as to where the greater blame lay. Newman had good reason for believing that Faber was not to be trusted, and yet perhaps the Cardinal had an exaggerated sense of the degree and kind of loyalty due him.

In any case, the very human traits of both men are revealed in these pages, so that the book is as important for those who treasure the *Grammar of Assent* as it is for those who have been or could be inspired by *All for Jesus*.

J. EDGAR BRUNS

WORLD POLITY: A YEARBOOK OF STUDIES IN INTERNATIONAL LAW AND ORGANIZATION

The Georgetown University, Washington,
D. C. Institute of World Polity. 414p. \$8

This work, in five chapters, is a continuation of a series begun in 1957. The first chapter is a succinct introduction to the nature of contemporary conflict, written by Prof. William H. Roberts, who declares that the conflict is total; its forces are moral; the ultimate objective is the establishment of a *pax universalis*.

The two contending systems are the Western and the Communist, both "purely negative." The latter "positively asserts its intention to establish a global dominion." The West possesses the potential for large-scale warfare, but the danger lies in its "intellectual inability and moral unwillingness to face the situation and decide upon adequate policies."

The second chapter is a discussion of the "legitimate military necessity" in nuclear war, a continuing project of the Institute, headed by author William V. O'Brien. He outlines the problems involved and suggests lines for further inquiries.

The reader will find this a capable, thorough, fully documented presentation. Prof. O'Brien declares courageously that some forms of nuclear warfare are "certainly legitimate," and "there can be no valid blanket, a priori acceptance or condemnation of nuclear

weapons." Dr. O'Brien's answer, based on the natural law, to "What about the Communists?" is: "... There are limits to the prerogatives of the decision-maker in his search for success... once he has drawn upon the utmost limits of legitimate military necessity, he has done all that he can and should do." By the author's own admission, "it is difficult... to gain acceptance of this moral imperative."

The chapter on submarine warfare and international law is an interesting review of the slow, arduous history of attempts to reach international agreement on a vital issue. During World War I "all belligerents disregarded International Law"; the attempt to abide by the codes during World War II was short-lived. There is, then, a need to revise laws governing submarine warfare.

It is surprising that the author fails to indicate that modern, nuclear-powered submarines have the capability today to destroy not only commerce on the high seas but targets many miles inland. Also, he mentions Soviet capability only in passing, and the history of Communist treaty violations not at all.

Of less value than the preceding chapters, although interesting, is a discussion of rules of land warfare during the American Revolution. An analysis of, say, aerial, guerrilla, propaganda or economic warfare would have been more valuable. Perhaps future volumes will contain analyses of these subjects. Finally, there is a compilation of bibliography on the Law of War, 1945-58, certain to be helpful in pursuit of future research.

JOHN J. KARCH

JASON

By Henry Treece. Random House. 382p.
\$4.95

A new type of historical fiction is appearing nowadays. Excellently exemplified a few years back by Mary Renault's *The King Must Die*, it must be produced by a novelist with a scholar's interests who can take a legendary subject and, by making use of the latest archeological discoveries, show the probable truth behind the myth. What Miss Renault did to make Theseus and the Minotaur completely credible and fascinating to 20th-century readers, Henry Treece has attempted with Jason and the Argonauts.

This is Mr. Treece's first venture into the Aegean scene, though he has written a number of novels about ancient Britain. He is not quite as successful with his present material as Miss Re-

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nault was with the same era. Amusingly enough, his hero is jealous and contemptuous of Theseus. But, on the whole, *Jason* is a plausible tale once one understands the mores and superstitions of the time—a time some two thousand years before Christ and somewhat before the siege of Troy.

The Minoans from Crete worshiped a mother goddess. Their women, fearless and powerful, periodically slew the unprotesting men in ritual sacrifices. The Hellenes, on the other hand, (a newly emerging civilization), rejected these "old ways" and worshiped a male god. Against this background, Treece tells Jason's story.

The familiar ingredients of the legend are here—Jason, the youth brought up by a Centaur, who sails with his Argonauts in quest of the Golden Fleece, and who brings it back along with a bride, the sorceress Medea.

Some of the author's theories are based on research, some, perhaps, on shrewd guesses, but the results amuse and fascinate like a clever solution to a puzzle thousands of years old. In this lies the appeal of the book, for taken only as a narrative apart from Mr. Treece's interpretation of the legend, it is too full of violence, treachery and horror for most modern tastes. It is, if one cares for that sort of thing, a kind of "Untouchables" in ancient dress.

MARY BURKE HOWE

FOCUS ON INFINITY. A Life of Phillips Brooks

By Raymond W. Albright. Macmillan. 464p. \$4.95

Phillips Brooks' unexpected death in 1893 at the age of 58 saddened Boston. He was the Episcopal Bishop of Massachusetts during the last two years of his life, but Boston and the whole country knew him as the rector of Trinity Church in Copley Square where, under the spell of his pulpit eloquence, Unitarianism lost its favored status to Episcopacy. His impact on the city was undeniable. "Catholics as well as Protestants," said the *Pilot*, "join in deploring the loss to the whole community of a broadminded, scholarly, upright, Christian gentleman."

Brooks was an important figure in American church history and an attractive person. Yet biographers have avoided him. This study by the professor of church history at the Episcopal Theological School, Cambridge, is the first full-length biography since A.V.G., Allen's two volumes in 1900. This is a scholarly work, somewhat overburdened with details which delay the reader

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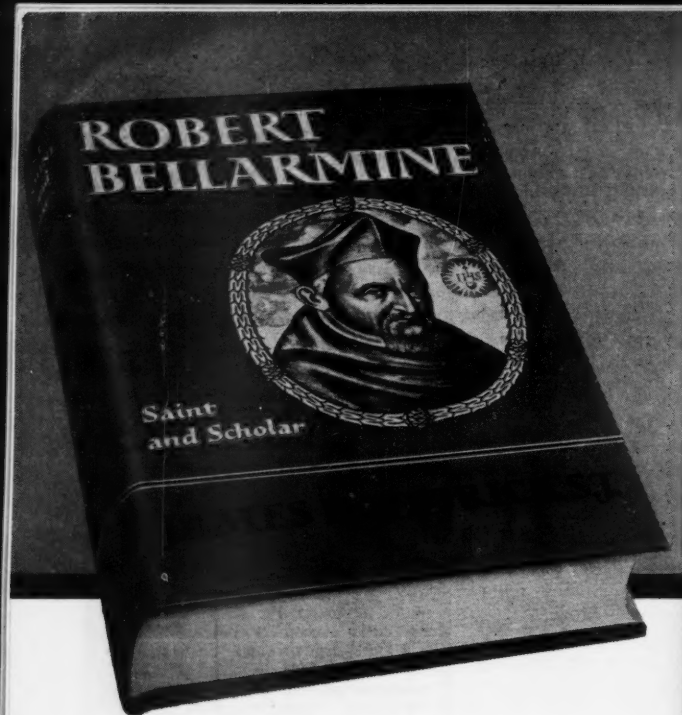
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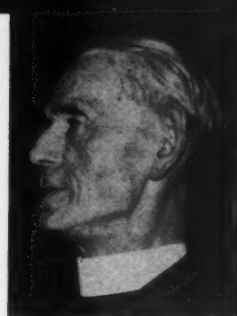
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without illuminating the person of Brooks. However, students of American church history will be grateful to the author for explaining Brooks' influence on New England Protestantism.

His name and colonial ancestry were assets; it was the Phillipses who gave their money and name to Phillips Exeter and Phillips Andover academies. He owed much to his mother, who disliked the trend to Unitarianism and became an Episcopalian. His pulpit eloquence and impressive physical presence explain a great deal, and one must not discount the attraction which Richardson's planning and LaFarge's murals and windows gave to the new Trinity. But Brooks' own religious position made Episcopacy acceptable and fashionable. He did not accept the apostolic succession of the episcopacy; he had no sympathy for the ritualists in his church; and he favored union service with other Protestant churches. The High Church party were inclined to consider the rector of Trinity a Congregationalist.

On the problem of religion in public schools Brooks adhered rather closely to the position of his Puritan ancestors. He favored "biblical and religious instruction in public schools" by deeply religious teachers, in preference to separate church schools. He must have been aware that this practice was compelling some parents to support church schools.

WILLIAM L. LUCEY

ORDEAL BY SILENCE

By Prudence H. Andrew. Putnam. 240p. \$3.95

The story of man is often the story of the many men who tell it—and whose version is the true version? Philip of Evesham was born in 1154, the illegitimate son of a cleric and a nobleman's daughter, born deaf and dumb, a man born to suffer. Yet only six years after his death a Cardinal has been appointed to review his life in anticipation of a popular movement to press for his canonization.

The Cardinal thinks he is completely neutral and capable of assuming the role of either God's or the Devil's advocate in the cause. With his secretary he reviews the testimony taken from ten witnesses who came in contact with Philip during his life, and all ten tell us as much about themselves as they do about Philip. Taken together, the ten reflect a cross section of 12th-century society ranging from the lowest peasant to King Henry II himself.

Servants and peasants, tumblers and prostitutes testify to Philip's charity as

well as to a world where a dung heap was wealth and a man was an incident if he displeased his lord. A merchant of Suffolk and a Jew of York reflect a world modern in its greed and remote in its love of display and acceptance of barbarism. The loyalty of the Earl of Suffolk to his king and his kindness to Philip are the only relief in a tapestry of suffering. Brother Lawrence and Brother Roger illustrate the best and the worst the cloister had to offer. The comments of the Cardinal and his secretary provide a bridge between the witnesses as well as another mirror reflecting Philip's ordeal.

This historical novel can be easily misunderstood as an attempt to shock with its realism or to amaze with its virtuosity. It is neither. For the mature reader, interested in history, it provides an informed, vivid picture of an age. For the reflective reader, it restates the timeless problem of the conflict between appearance and reality. Whose view of Philip was the true view—the Cardinal's, the monk's or the merchant's? Or is Philip's secret known only to God?

P. ALBERT DUHAMEL

MARIOLOGY. Vol. 3

Ed. by Juniper B. Carol, O.F.M. Bruce. 456p. \$9.50

Both history and personal experience would seem to bear witness that where devotion to the Mother of God is strong, there likewise faith in Christ and His Church is strong. Not all Christians will admit this, because not all are agreed on the precise status that Mary holds in the divine plan of salvation. Is she truly the Mother of God? Does she share in the mediation between God and man, and in what way, and to what extent?

Those who wish to pursue their study of this question will find no better source in English than the trilogy of which the present work is the third volume. The first two volumes were devoted to the sources in revelation and the history of Mariology, and the theology of Mary.

In the present symposium, to which 23 authors have contributed, one will find a wealth of information, abundantly documented and ranging over a wide variety of topics relating to Marian cult, such as the many feasts in honor of Mary in the liturgical calendar, the history of such devotions as the rosary and the scapular, an account of the numerous Marian congregations of religious men and women, confraternities and associations such as the Sodality and the Legion of Mary.

The current interest in Marian studies is reflected in the articles describing the

work of Mariological studies and the results of international and national congresses. Three more essays are devoted to the cultural influence of Mary in literature, music and art.

The final article, "Our Lady and the Protestants," by Kenneth F. Dougherty, S.A., is especially appropriate in the contemporary ecumenical climate.

BERNARD J. MURRAY, S.J.

THE GAMBLE: BONAPARTE IN ITALY, 1796-1797

By Guglielmo Ferrero. Trans. by Bertha Pritchard and Lily C. Freeman. Walker. 305p. \$6

Among the more recent revisions in the endless series of Napoleonic studies, this book could well be the most brilliant. The author, an eminent name in modern Italian historiography, profoundly analyzes those pivotal years of the French Revolution when, for the first time, it reached beyond the French frontiers and wrested its first real recognition from Europe at large. His conclusions—based mainly on the diplomatic correspondence of the Directory—alter the traditional image of young Bonaparte, challenge some assumptions regarding the impact of the Revolution on the Europe of the *ancien régime* and provoke serious pondering on the present plight of the West.

Napoleon was certainly the central figure in the drama of war and peace played on the north Italian plain from March, 1796 to October, 1797. Nevertheless, he was far from being the "new Alexander"—waging campaigns and dictating terms to the sheer stupefaction of both Paris and Vienna. Rather, Bonaparte was the faithful executor of a policy deliberately pursued by the Directors of the Revolution, a policy which Ferrero describes as essentially an "adventure."

Dantonian *audace* found its perfect implementation in a new theory of tactics formulated by the Count de Guibert in 1773, and enthusiastically practiced by the young leaders of the French armies. Guibert rebutted the classical 18th-century idea of limited war and negotiated peace (as described, for instance, by Vattel in 1758); henceforth war must be unlimited, a sort of absolute force, from which alone could issue "glorious" and "lasting" peace.

The inner contradiction between a "glorious" and a "lasting" peace became evident as soon as another contradiction appeared: a people proclaimed sovereign (and ruled) by an armed invader who must force them to be free. Neither Napoleon in Italy nor the Directory in

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France knew how to resolve this terrible dilemma. They were trapped in the toils of their own making: the maddening vicious circle of mutually accelerated force and fear. The crucial letter of the 7th of April (drafting the new Cisalpine Republic) and the 18 Fructidor—their attempted solution to the problem—only made it the more fateful. Widened and deepened, after 160 years, this dilemma still engulfs the West.

ROBERT I. BRADLEY

MUSSOLINI'S ENEMIES. The Italian Anti-Fascist Resistance

By Charles F. Delzell. Princeton U. Press. 620p. \$12.50

Serious studies on the Italian reaction to fascism are happily on the increase. Earlier this year Prof. Richard Webster in *The Cross and the Fasces* gave in effect the varieties of the Catholic response. This present volume is more comprehensive. Its first half traces the resistance in Italy and abroad that began with the Matteotti murder in 1924 and carried through two decades until the fall of the Duce and the flight of King Victor Emmanuel III from Rome. The second deals largely with the partisan movement that became increasingly effective as the Nazi grip tightened on the peninsula. This resistance,



aply called the Second Resorgimento, was one of the more effective clandestine movements in Nazi-tormented Europe.

During the heyday of Italian fascism, émigré groups abroad showed the usual reluctance to subordinate their separate programs and agencies to any joint control. If there was any common element, it was the intention to terminate the Lateran pacts—despite the contrary position of such famed Catholic refugees as Don Luigi Sturzo. Within the country resistance was scattered and weak. Among the dissenting groups was the Federation of Catholic University Students. An important factor was the struggle to preserve Catholic Action. Had Mussolini been successful in destroying it, the ultimate beneficiary would have been the Communist party.

In the crisis of 1943, fascism revealed itself as an empty shell. Its bombastic

leader fell into a coup engineered by some of his associates and allowed himself to be trapped like a child. The Italians greeted the regime's collapse with undisguised exuberance.

The Nazis proved a tougher foe. The armed resistance against them and the Fascist remnant is of interest these days when guerrilla warfare has such high priority. It provided a tremendous opportunity for the Communists, which they used to the full. In the given circumstances of Allied occupation and the vitality of moderate groups, they could not gain control.

The author is fair and generous in his assessment of the resistance's contribution to victory. Though his sympathies lie with the unsuccessful Party of Action, he is objective. He is generally favorable to Binchy's solid evaluation of the role of Pope Pius XI. The volume's excellence is marred by curious word usage: "the sacerdote," "Jacobinic," "renitent," "stamped" (for printed), "applicators of the party line," "oppugnant." This is unusual for a press which generally prepares its manuscripts with great care.

JOSEPH N. MOODY

MARRIAGE COUNSELLING: THEORY AND PRACTICE

By Dean Johnson. Prentice Hall. 246p. \$6.65

Now that the large archdioceses of New York and Chicago are assigning diocesan priests to study marriage and pastoral counseling—with other sees undoubtedly to follow suit—books like this will probably find a better market among Catholics.

There is little question that more counseling for married Catholics is needed, particularly among the middle class. When the Archdiocese of Chicago completed its first year of service to distressed married couples, it found that 3,000 families had sought help. We now recognize—now that we have passed the stage when we presumed that any intelligent and sympathetic person could be a counselor—that professional training is required.

Dean Johnson, of the University of Arkansas, has produced a well-written vade mecum for the beginner and a refresher for the professional. In this modest work he sets down in clear style the basic techniques for effective counseling of maritally troubled persons.

One of the interesting facets of this book is the frequency with which the author gives verbatim accounts of actual interviews to highlight a point, explain a technique or spell out a danger to

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KING AND CHURCH

by W. Eugene Shiels, S.J.

Shortly before America was discovered, the kings of Spain received an unusual grant from Rome. It was the royal patronage of the Church, the right to administer all religious affairs in Granada. The grant was soon extended to the Indies. This patronage produced excellent results in the establishment of religion overseas and in building and cementing the structure of empire. It deserved to be called "the most precious pearl in the royal diadem."

But the grant created an unnatural situation that led in time to a servitude of the Church to the State. Taken altogether it developed into a magnificent illusion, a Church subservient to a Crown that finally perverted the patronal function. History never gave clearer, more cogent warning against improper ties between religion and civil government.

The book aims primarily to present in full the documents that are basic to a study of the patronage, and in this to make clear just what was its origin and operation. These texts are woven into a narrative that spans the three centuries of the patronage.

W. Eugene Shiels, S.J., began his studies of the Spanish empire under Professor Herbert E. Bolton at the University of California, where he received his doctorate in 1933. Since then he has been teaching and writing in the same field. He is professor of history and chairman of the department at Xavier University, Cincinnati. He is an active member of the historical associations and an associate editor of *Mid-America*.

LOYOLA UNIVERSITY PRESS

Chicago 13

America • OCTOBER 7, 1961

good counseling. Reading these case studies is an education in itself.

Dean Johnson's views on religion are worth noting:

Religious convictions, far from being extraneous to counseling, are directly relevant to any consideration of interpersonal relationships in marriage and family living. While the author's own belief is that the counselor should be so conversant and unprejudiced as to be able to understand and to accept the client's religious feelings and to support the healthy aspects of them, for some counselors this will not be possible. If it is not possible, and if the counselor cannot be comfortable in dealing with this area of the client's life and personality, surely he can encourage the client to seek spiritual guidance from his minister, priest or rabbi when, in the counseling sessions, religious matters come into focus (p. 189).

While most non-Catholic counselors overdo the nondirective approach—as if there never could be a client who could prosper under positive guidance—Catholics can profit from the knowledge that some people cannot be directed and others will be directed effectively only when they are psychologically disposed to accept such assistance. This requires time, patience, insight and training.

This is a good book that belongs in the library of every practicing or would-be marriage counselor.

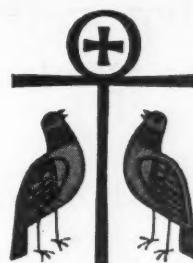
GEORGE A. KELLY

STRANGERS IN THE HOUSE

By Andrew M. Greeley. Sheed & Ward. 179p. \$3.50

When Fr. Greeley attempts to explain the "silent, almost dazed" and alarmingly apathetic teen-agers of the present generation, he is dealing with problems of immediate concern to every parent, every teacher, indeed, every citizen. To parents who are building bomb shelters in the backyard and praying that husbands and sons will not be called to active military service before the New Year, apathy among adolescents is a frightening thing. To teachers planning a new assault on the general indifference and frequent dishonesty of the students in their charge, confusion of standards and ambitions is dismaying. To any newspaper reader who gives a moment's thought to Little Rock, East Germany, China, Hungary or a dozen other places or peoples, a generation that sees no challenges in life is almost unbelievable.

To be sure, not all teen-agers are delinquents, drunkards or psychological misfits, but the problems of modern



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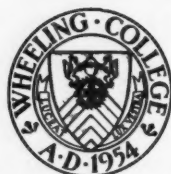
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Wheeling College

Wheeling College, newest Jesuit college, is now in its seventh year of operation. It is coeducational and planned for an eventual student body of 850. Its enrollment this fall has reached about 485. Its faculty numbers 45, including 20 Jesuits.

The College is beautifully situated on a 60-acre campus. Its buildings and facilities, all new, include a classroom-laboratory building, Jesuit faculty residence, an administration and student-activities building, a library, and residence halls for men and women. A gymnasium is under construction, and plans have been drawn for a dining hall and additional men's residence.

The Liberal Arts and Science programs offered include majors in English, History, Political Science, Sociology, Liberal Arts for Business, Accounting, Biology, Chemistry, Philosophy, Physics, Mathematics, and Pre-Medical and Pre-Legal studies.

Extracurricular activities include dramatics, co-curricular clubs, intramural athletics, and intercollegiate basketball, tennis and golf.

Wheeling, West Virginia

young people are apparent to all who deal with them. Any book that offers an explanation of these problems is welcome.

As the problems are many-sided, so must be the solution. Fr. Greeley's description of the conditions of life for the teen-ager in 1961 is penetrating and frank. His analysis of the sources of their difficulties is clearly the fruit of much experience and much thought. The answers, he implies, lie with the individual, and can be found only when the individual knows himself and trusts his own capacities. To this end the teen-agers and their advisers must work.

Strangers in the House is honestly and vigorously written. Let's hope that teen-agers, as well as their elders, will find it a spur to their thinking and thence to their maturing.

CATHARINE WEAVER McCUE

YOUNG MR. WESLEY. A Study of John Wesley and Oxford

By V. H. H. Green. St. Martin's. 342 p. \$8

This is a rather formidable volume about John Wesley, founder of the Methodists, during the period of his association with Oxford University. It covers a period of 15 years: Wesley as a student at Christ Church (1720-6); as a fellow of Lincoln College (1726-9); finally as a tutor at Oxford (1729-35). Additional chapters cover his visits to the family home at Epworth and his associations with friends at Cotswold who also had an effect upon his character. The work is well documented, has three appendices and a very ample index.

This biography is a minute, methodical study of these formative years in Wesley's life. It also gives an account of the origin and development of the Holy Club, made up of several young men who were attracted to Wesley's religious beliefs and practices.

The epilogue carries the reader quickly over the remaining 56 years of Wesley's life until 1791. He spent two unhappy years, after 1735, with Oglethorpe in Georgia, trying to win the colonists and the Indians to a more Christian way of life.

The burning evangelism for which Wesley became famous was not evident during his period at Oxford; these were years of formation and study. But they did have a lasting impact upon his character. He gradually withdrew more and more into himself—perhaps as a preparation for his conversion on Aldersgate Street in May, 1738. Mr. Greene devotes a chapter to this event in Wesley's life.

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KEY TO ABBREVIATIONS

LAS	Arts and Sciences	G	Graduate School	M	Medicine	SF	Sister Formation
AE	Adult Education	HS	Home Study	Mu	Music	Sp	Speech
A	Architecture	ILL	Institute of Languages and Linguistics	N	Nursing	Sy	Sesimology Station
C	Commerce			P	Pharmacy	T	Theatre
D	Dentistry	IR	Industrial Relations	PT	Physical Therapy	AROTC	Army
DH	Dental Hygiene	J	Journalism	RT	Radio-TV	NROTC	Navy
Ed	Education	L	Law	S	Social Work	AFROT	Air Force
E	Engineering	MT	Medical Technology	Sc	Science		
FS	Foreign Service						

Though sometimes dejected and depressed, Wesley was quite an attractive figure. He was noble, sincere, pious, zealous and a tireless worker. As Moehler has said: "Under other circumstances he would have been the founder of a religious order or a reforming Pope." While we might wish that the "other circumstances" had been present, we have to be realists and not wishers; we must evaluate men as they truly were. A book such as this can help much in the field of Christian unity, because of its factual and objective method and because it permits the main character to speak for himself.

TITUS CRANNY



ELECTRA (City Center). To this reviewer, and probably to the majority of the New York audience, the opening production of the dramatic season at City Center was a surprise package.

The play was presented by the City Center of Music & Drama, Inc., in conjunction with the Greek Theatre Association of Los Angeles, directed by James A. Doolittle.

Mr. Doolittle did a large job as an impresario when he brought his production east. His *Electra* is stately in performance; the Greek dialogue is musical to the ear; the eye is pleased by a series of groupings that make every scene an impressive stage picture. It is unlikely that Sophocles saw a better production when his play opened in Athens.

It is regrettable that the Los Angeles company came to town at the turn of the season (autumnal, not theatrical), when many theatregoers were just returning from vacations in Europe or camping in the Maine woods. Before they got their trunks unpacked, the Greek Theatre had left town.

ONE WAY PENDULUM (East 74th Street). If you can imagine anything more odd, absurd or impossible than the pendulum of a clock that moves in only one direction—knock it off, you can't. The thing would keep moving until it had circled the earth. It would not be a pendulum at all, but a—you name it.

Whatever you call it, it's the kind of wacky play you will see when you encounter N. F. Simpson's farce freshly imported from London. The buffoonery gets off to a rather slow start and spends most of the first act gathering momentum. Once the characters have been identified, however, a junior bedlam breaks loose. Your observer will not attempt to describe the shenanigans, lest readers suspect that he is as nutty as the screwballs in the farce.

Referring to the play as a farce is merely a courtesy description. There is nothing that can reasonably be called a story line—no ludicrous situations, no dramatic motion. Perhaps it isn't even a play. But the characters are easily recognizable screwballs, and they are portrayed with dead-pan precision by a crack company of actors, the majority of whom are Canadian or British. It's more fun than a fat man sitting on his own top hat.

The East 74th Street Theatre is the new home of the Phoenix, in a slightly more accessible part of the town than the old location east of the Bowery. *One Way Pendulum* is the first Phoenix production in its smaller but cleaner residence.

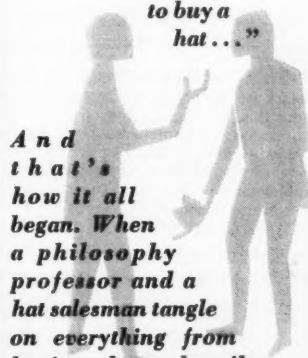
GHOSTS (Fourth Street), by Henrik Ibsen, is, superficially, a drama of 19th-century Puritanism, with its alloy of hypocrisy, engaged in debate with 19th-century rationalism and its passion for "truth." Observed from the vantage of 20th-century hindsight, it is difficult to decide which of the antagonists presented arguments riddled with more fallacies. Perhaps it doesn't matter to an audience menaced by nuclear fallout.

The ideas advanced by both sides in the play have become dated, or worse than dated—stale. To hold Mrs. Alving's "modern" ideas today is to label one's self a more fatuous old foggy than Pastor Manders. Ibsen was too canny a dramatist, however, to depend on a conflict of ideas to sustain dramatic interest.

The ideas, indeed, were never more than a patina covering a complex of human relationships. Now that the patina has peeled, the drama retains its vitality. The conflict of Mrs. Alving's rationalism with Pastor Manders' religious principles is seen for what it always was, the effort of a bold woman to overcome the timidity of a cautious man. While its contest of ideas has grown threadbare and dusty, *Ghosts* is still an exciting conflict of personalities.

Guided by the perceptive direction of David Ross, a spirited company renders a moving performance of Mrs. Alving's tragedy. Staats Cotsworth as the be-

"The
other day
I went into
a shop
to buy a
hat..."



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that's
how it all
began. When
a philosophy
professor and a
hat salesman tangle
on everything from
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— Publishers' Weekly

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fuddled Manders and John McQuade as the conniving Engstrand are especially effective in their portrayals. Leueen MacGrath's sensitive handling of the central character is a performance to treasure in memory. Mrs. Alving is a resilient woman assailed by outrageous fortune, and Miss MacGrath lifts her to the level of the great women of drama.

THEOPHILUS LEWIS



And so his faith in the Saviour was not perfect, because he assumed that our Lord could not heal unless He were physically present with the sick boy. . . . His confidence was therefore deficient; he attributed divine power not to the innate majesty of Christ, but to His corporal presence (Pope St. Gregory the Great, on the Gospel for the 20th Sunday after Pentecost).

THE RELATIONSHIP, in all the forms of religion, between the material and the spiritual is a touchy, delicate matter. What is inevitably posed here is the old problem of balance; and balance, as every fairly balanced man knows well, is an exceedingly demanding trick.

In the first place, you cannot have an exclusively spiritual and completely unmaterial religion. The thing has been tried, and the effort always ends, predictably, in astonishingly gross materialism. Absolute supernaturalism is antecedently improbable because of man's dual nature. Despite all the vaulting pretensions of purists, man is not entirely a spirit, but a composite which includes the heartily material. *Thou art dust*, said God flatly to Adam in the lost Eden.

Moreover, Christianity in particular makes a poor arena for the hyperspiritual enthusiasts to perform in because of the central Christian doctrine of the Incarnation. It is interesting that what was perhaps the earliest heresy to threaten Christianity was that Docetism which denied the veritable humanity of Christ. It is noteworthy, also, that Docetism was the special detestation of John the Evangelist, the author both of the Gospel called "spiritual" and of the highly mystical Apocalypse. John was indeed spiritual; but he was not a fool.

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Again, Christianity could hardly be made into a hyperspiritual cult because of its pronounced sacramentalism. Every true sacrament is half (so to speak) matter. In baptism there is the water, in the Eucharist the bread and wine, in extreme unction the oil, and so on. It is logical that even the best of those who seek an utterly spiritual religion, the Quakers, have no sacramental system.

Then there is the other and more likely aberration, the materializing of religion, of its concepts, ideals and practices. It is some little indication of this weakness that Gregory the Great sees in the Gospel *nobleman whose son was lying sick at Capernaum* and who, *hearing that Jesus had come from Judea to Galilee, went to Him and asked Him to come down and heal his son.*

Little has been heard lately of the most shameless of the religious materialists: the frenzied snake handlers, the foaming hysterics, the pious polygamists, the sex cultists. We may be sure that they exist and are functioning, however. Monstrosity and plain vice never sell so well as in a religious packaging.

Let us ignore these grimy cultists, whether they be lunatics or criminals. What must concern us is the constant, hidden threat of a materializing process even in sound Christianity. The process works differently for, say, the Catholic priest and the Catholic layman, but it is the same process.

The danger for the priest is that he will become so absorbed in sociology and economics, or, to use the plainer terms, in work and money, that he will forget that he is neither a social worker nor a professional fund raiser, but a priest. It is possible for me to become so occupied in constructing a fitting new home for the Eucharistic Christ that I will never visit Him in the home, modest enough, which He now does have. In the Catholic laity we sometimes encounter a piety which, however innocently, is of a distinctly material or emotional tinge. We will not much worry about the lady who always got what she asked for if she lit the third vigil light from the left in the third row of the stand (that's the *red* vigil lights, not the *green* ones). But when it chances that an appealing but strictly legendary saint is honestly decanonized, let not our good Catholic people feel that anything in particular has happened either to the communion of saints, the primacy of Peter or the validity of prayer.

Said our Lord to the earthy Samaritan woman: *God is a spirit, and those who worship Him must worship Him in spirit and in truth.*

VINCENT P. MCCORRY, S.J.

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